

The Indiana Jewish POST & OPINION

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\$1

PARADE

On February 23, 1945,
a young photographer named
Joe Rosenthal captured on film
one of the most moving
moments in the Pacific campaign
of World War II—the raising
of the flag on Mount Suribachi.
Now, 50 years later, he and
Marines who were there
recall the battle of Iwo Jima
and that moment of triumph.

"I just wanted
to get a flag going up...
OUR flag"

A REPORT
BY JAMES BRADY

Israel mourns dead as toll could mount

See editorial inside

JERUSALEM — As Prime Minister Rabin and the Cabinet rejected the call by President Ezer Weizman for breaking off peace talks with the PLO, a grieving country mourned the loss of 20 Israeli lives, practically all of them soldiers returning to their bases after spending the weekend at home and waiting for the bus at the intersection between Natanya and Tulkarm to the north of Tel Aviv.

There were two explosions, perhaps revealing a new and deadly tactic — as rescuers rushed to aid the fallen, the second detonation took an additional toll. Either the bombs on the suicide bomber were so timed, or a second bomb was detonated from another source during the melee that followed the first destructive blast.

The Cabinet closed the West Bank and the Gaza Strip to Arabs working in Israel, a technique that can have only a short duration considering that barring the Arabs from work in Israel disrupts not only the Israeli economy to a point but deprives their families of needed income.

Additional deaths are possible of the more than 60 who were wounded.

The bombing was the bloodiest since a similar bombing of a bus which killed 22 people last October.

As Mr. Rabin arrived at the scene angry Israelis called out, "Rabin the traitor" and "Death to the Arabs."

Members of the army rabbinate and the Chevra Kadisha burial society spent the day sifting through the debris for disembodied limbs and flesh for burial. Cranes were employed to collect body parts in nearby trees.

A statement was issued to the effect that Yasir Arafat condemned the attack although he was not quoted and of course did not make an appearance anywhere.

Likud opposition leader Binyamin Netanyahu and the National Religious Party called on the government to resign, while the Tsomet right wing party reminded Israel that the attack demonstrated what will happen if Israel withdrew from the West Bank.

President Clinton condemned the attack. "Once again," he said, "the enemies of peace have struck down innocent people in an evil effort to destroy the hopes of peaceful coexistence between Israelis and Arabs."

COMJO, the Conference of Presidents of Major American Jewish Organizations, and other American groups issued statements deploring the attack.

The attack coincided with the 50th anniversary of the liberation of Auschwitz and at Yad Vashem Samuel Pisas, chairman of the Friends of Yad Vashem, said "Even today, maybe we are hearing echoes, explosions, of Auschwitz in our midst."

Thousands of Holocaust survivors crowded the International Convention Center here, inscribing their names and tattoo numbers in a special book while receiving medals. At booths lost relatives and friends were aided in locating each other.

Wiesel attends Auschwitz 50th

WARSAW — Assured that the kaddish would be recited at the 50th anniversary of the liberation of Auschwitz, Elie Wiesel re-

lented and decided to attend the ceremonies this week arranged by the Polish Government.

FAMOUS PHOTO — The dramatic photograph of raising the flag on Iwo Jima by Joe Rosenthal was featured on the front page of Parade Magazine this Sunday. Now 83 years old and living in San Francisco, he recalled being late to reach the scene on Mt. Suribachi as the Marines were getting ready to replace a flag already flying with a much bigger one — 96 by 56 inches on an iron pole 20 feet long. The Associated Press, which sent the photo worldwide, gave him \$4,200 in War Bonds, the equal of a year's salary at that time.



GLATT KOSHER — A smorgasbord of glatt kosher food featured the inauguration at Albany of New York's Gov. Pataki and in the midst of it all several hundred put down their plates when the call came for "mincha" for the afternoon prayers and they adjourned to an adjoining hall. Both Pataki and his wife, Libby, spoke to those gathered around the two kosher food tables.

This Jewish businessman self-made — times two

By ED STATTMANN

FORT WAYNE — Louis H. Carter III is a hard working Jewish businessman. What sets him apart is that he's a Jew by choice and he's black.

Carter says he has found the peace within himself to be comfortable in both worlds. Most customers of his 40 Acres and a Mule restaurant/tavern here are blacks. Carter, 51, proudly bears the nickname "Joe Louis" which he was given at birth because of his family's admiration of the great boxer who was then in his prime.

Raised a Roman Catholic, but "with Baptist roots," he was searching his soul in his mid-20s, while attending the University of California at Los Angeles. He chose Judaism to fill the spiritual need he felt.

"I didn't convert to marry a Jew. I felt I had to re-examine my life," he says.

"When I initially converted to Judaism, I felt there was so much significance to Judaism for me in the Passover celebration. We were going through some very traumatic times in the '60s in terms of the black and white

thing, the constitutionality of a lot of things. Barriers were falling in racism.... It was almost like walking from slavery to freedom: 'You are a free people. You are a nation unto me, a special people.'"

He became vice president of the campus Hillel House. Later, he says, he emigrated to Israel, where he lived on a kibbutz for nine months, attended Bar-Ilan University for a year and for several years ran a hardware business at Ashdod, about 30 miles south of Tel Aviv.

Carter owns three college degrees. Born in Florida, he was brought up in Kentucky and New York.

Aside from his grandmother's worries about his safety when he lived in Israel, he says, his family has accepted his Judaism. And Jews have accepted him as a fellow Jew. Not that it was always easy.

"I remember, I used to feel... I was rather naively saying that I wanted Jews to open up and welcome me with open arms. It was kinda ridiculous; it doesn't go that

way. After I became more rooted in myself, more rooted in the tenets of Judaism, it didn't matter to me. Now I feel accepted by myself and by my fellow Jews. I speak fluent Hebrew; I've been exposed to everything I can possibly think of in the culture.

"I've certainly been through all the discussions about who is a Jew."

Carter says Passover as a freedom celebration and Yom Kippur with its aspect of confession became very significant to his life.

"I feel like this is me," he says. "... It's made me a better person." Race is not important in terms of spirituality, he says.

"Judaism for me is a basic affirmation of evolving in life. It's my higher ground. It's given me the substance to be able to incorporate as an individual all these changes to my system."

As for race as it relates to spirituality, he says, "being black and Jewish or black and Catholic or black and anything is an insignificant thing."

The significance of Jewish culture is an entirely different dimension, he says. "Our culture is a very progressive culture, a leadership culture. Education is tantamount in terms of where you stand as a people and as a person." This leadership that puts Jews in the forefront of progress, he indicates, has also made us targets for certain blacks who feel that Jews have too much

and they — the blacks — have too little.

Carter understands that. He remembers living in a South where public facilities were separate and unequal for whites and blacks.

"You grow up in that inferior situation, you may even develop an inferiority complex," he says. "To be thrust into something that someone says you're free; it's not an easy thing to understand..."

"Nobody's going to give you 40 acres and a mule. You've gotta make it on your own."

While earning his sociology degree at UCLA, he remembers Jews as "the brightest guys in my classes," and also as people committed to advancing civil rights.

When he first considered converting, he went to an Orthodox rabbi, who gave him the 613 commandments to learn.

"I said, 'I can't do this.' So I ended up converting to Conservative Judaism. I took the middle road."

Along the way, he has gathered a Master's degree in education and a Bachelor's degree in computer science. He has worked as a program-

mer for the Internal Revenue Service and briefly managed a cousin's tavern in Buffalo, N.Y., where he decided the tavern business was his calling.

He is glad he lived for a time in Israel, and he has gone back repeatedly to visit. "I'd like my child to go there one day," he says, but his life is in America.

Family ties led him to the Midwest and he settled in Fort Wayne. Carter spends what time he can with his daughter, Leah, 9, but his relationship with her mother broke apart.

He goes to synagogues, but he has little time for community involvement. His business runs seven days a week.

"It's successful because I drive myself to make it that way. When the cook's absent — you know who cooks."

Carter has developed a friendship with Rabbi Richard B. Safran of Achduth Vesholom Congregation (Reform) and at Safran's urging has said he will start spending more time being Jewishly active. He made a beginning Sunday, Jan. 15, giving a talk on his experience of being black and Jewish.

Music, magic coming to B'nai Torah

Professional magician Dan Rygert will perform at the Israel Cafe Night at 8 p.m. Saturday, Feb. 11, at Congregation B'nai Torah.

Rygert has performed at Illusions, the restaurant that features magic performances

for diners.

The evening will include singing by Rabbi Shuviel Ma'arvi.

Seating is \$6.50 in advance, \$7 at the door. Reservations are available by calling the congregation at 253-5253.

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Holocaust studies need no Klan input—scholar

By ED STATTMANN

Hilene Flanzbaum, who teaches a fall course at Butler University in Holocaust studies, believes House Speaker Newt Gingrich was right to fire a prospective historian for the U.S. House of Representatives who had proposed inclusion of a Ku Klux Klan viewpoint in a course on the Holocaust.

Flanzbaum has included in her teachings experts from Hitler's *Mein Kampf* and writings by a questionably repentant Hitler aide, Albert Speer. "When you read Speer's book, you begin to understand how so-called decent men became so wicked and did such horrible crimes," Flanzbaum says.

She contrasts it with *Mein Kampf* and some other Nazi writing that she says is "just lunatic."

"The kids have no trouble looking at *Mein Kampf* and saying 'This is terrifying,'" she says.

She says the proposition advanced by historian Christina Jeffrey is another matter entirely. Gingrich fired Jeffrey after it was revealed that in 1986, she had recommended against providing funding for a course on the Holocaust because the curriculum for eighth and ninth graders lacked balancing views of the Nazis and the Ku Klux Klan.

"Obviously, I think that is despicable," Flanzbaum says. "When do we ever want the Ku Klux Klan's opinion on anything? When the time comes that we need to hear their opinion, it's going to be a sad day for America, isn't it?"

"If you were teaching a history course and teaching the bombing of Pearl Harbor, it would not be your responsibility to present the Ku Klux Klan's view on Pearl Harbor."

If the course were not Holocaust studies, but a study of racism in general, Flanzbaum says, that is another matter. She has taught such a course and says students learning about racism need to read racist doctrines and learn what's out there.

Flanzbaum is in her fourth year of teaching at Butler. A specialist in modern Ameri-

Play spoofs assimilation

A comedy about assimilation, *Conversations: With My Father*, opens Feb. 23 for a five-week run at the Phoenix Theatre.

can poetry, she got interested in Holocaust studies because of her own family history.

She said she would have liked to teach a course in Jewish American literature, but that she knew it "wouldn't fly" at Butler in terms of drawing sufficient enrollment.

A talk in Indianapolis by Thomas Kenneally, author of *Schindler's List*, along with some reading she had been doing, helped inspire her to propose a course in Holocaust studies.

"My chairman said, 'Fine. If you get enrollment, you can do it.'"

"I got great enrollment," Flanzbaum said. Her first class was a graduate course for which 19 people signed up, of whom she believes only two were Jewish. Perhaps the popularity of the movie version of *Schindler's List* had been the attraction, although at least half the students in her class at enrollment time had not seen the movie, she said.

"I think there was just a natural curiosity. It certainly was remarkable how little people knew about it (the Holocaust)."

She said that may reflect also on the fact that many people are lacking in knowledge of history generally.

Flanzbaum said she learned along the way that there was far more Holocaust literature than she had realized existed.

Her students included four who were education majors. They pleasantly surprised her by working up syllabi as a final term project to teach Holocaust studies at junior and senior high schools where they were teaching.

"Three of them went into Indianapolis classrooms and taught units on the Holocaust to students who wouldn't have had that exposure otherwise," Flanzbaum said. "As a professor you so rarely see that kind of impact. I really felt like the course was useful in that way."

(A defense of Jeffrey's view is available in an op-ed column in *The Indianapolis News* of Jan. 17 by Rebecca Bibbs, ed.)

The Herb Gardner play stars Rich Komenich of Chicago as saloon owner Eddie Ross, who began life as Itzik Goldberg.

LETTERS

Matchmaker service abets Singles group

Dear editor,

I noted with interest your article on Jan. 4, "Singles efforts are working locally." As coordinator of the Indianapolis Hebrew Congregation's Shiddach Network, Marsha Landau and I work together to give Jewish singles in this region as many opportunities as possible to meet other Jewish singles.

The Shiddach Network is open to all Jewish singles over eighteen, not just IHC members. Each single fills out a descriptive form about him/herself and this form is placed in a book to be perused by

members of the opposite sex, also members of the Network. IHC only charges a nominal fee for the administrative charges.

Any single interested in more information may call IHC at 255-6647 and ask for Ann Lieber or Pat Neal.

Many have enjoyed the company of others met through the Shiddach Network.

Ann Lieber, Coordinator
Shiddach Network

Listener says Nazi song aired

Dear editor,

Recently my wife and I were listening to WMYS and were shocked to hear "In the

Führer's face." Since we are daily listeners of WMYS, we are particularly displeased that this selection was ever played on the air. There are thousands of beautiful and enjoyable songs played each week and month on WMYS, and a song of this nature is antithetical to the aura of WMYS, which is soothing and enjoyable.

The song is extremely offensive to us as Jews and as human rights activists. There is nothing soothing or enjoyable about the Holocaust, of which the song makes light. Since we have scores of relatives who were brutally massacred in the Holocaust, a

Continued on page 5

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By GISELA WEISZ

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HAPPY NEW YEAR!: To bring in the New Year, Vika



and David Farahan invited friends and family to their home to eat drink and be merry.

People danced to live music and enjoyed the repast. Vika prepared most of the gourmet dishes served throughout the evening, but many guests also brought in food to present in plastic or paper plates placed atop the U-shaped table setting.

Among the delicacies to be enjoyed were smoked fish, meat aspic, duck, salad olivie,

beet salad, tongue in aspic, borekas with potato, piroshki with meat, corn and black bean salad, green salad, Persian dips and pita bread, stuffed potatoes, and vareniki with cherries.

The main course was gefillte fish, made from scratch by Mrs. Vyschko; turkey, made by Sofya Ilyen, blintzes, rice with raisins and carrots, made by Juliet Farahan. The dessert selection offered lime mousse, chocolate cake, cranberry cake, Russian candies, Middle Eastern pastries, fruits and other confections.

The New Year Eve guests were as colorful as the menu. Since Vika was born in Leningrad and her husband in Iran, their family members and friends, mostly new Americans, represent these two countries. But there were Israelis and Hungarians and others among the friends also.

Attending this cheerful gathering were Mitra and Goel Ahdoor with children Jacob and Aziza and his par-

ents from California, Mr. and Mrs. Ahdoor; Irit and Dr. Ben Boukai; Polina and Jack Bricker with their two children and her parents; Juliet and Shokrilla Farahan; Karel and Abraham Farahan with Renat and Nathan; Farid Farahan with son Menacher; Aliza and Gabriel Farahan; Angela and Ilya Grabovsky with Leonid and Korina; Marina and Alex Gurevich; Sofya and Vladimir Ilyin; Svetlana and George Korolev with Hanna; Gollan Khorshid and Shiva; Alla Nikitina and son Maxim; Avi and Maya Shmoel; Farzaneh and Bahram Tehrani with baby Jacob; Maria and Edward Vyschko; N. Vyscho; Rachel and Nathan Voldman; Gisela and Zoltan Weisz and others.

VIRTUOSO: Richard Glazier is the winner of one of the most coveted awards of musical performers. He won the "Pro Musicis International Award" and as part of this award, will present his piano interpretations in New York, Rome, Los Angeles, Paris and Boston.

He'll play the first of his prize concerts at the New England Conservatory in Boston on Feb. 4. Also Glazier will give a recital in Bloomington at the School of Music, on Friday, Jan. 27, at 7 p.m. as warm-up for big time. There he will perform works by Scarlatti, Mozart, Schumann, Liszt, Copland and Bernstein as well as little known pieces by George Gershwin.

CHOICE OR FORCE?: The National Council of Jewish Women will present a frank discussion about taking the pro-choice issue from the halls of the Statehouse to the waiting rooms of the clinic.

On the panel will be State Rep. John Keeler; Dinah Farrington, director of public affairs, Planned Parenthood of Central & Southern Indiana; and Jane Stout, director of A Woman's Choice Clinic.

Cost is \$3. The Jan. 29 kosher, 11 a.m. brunch will be at the home of Lynne Himelstein, 502 Forest Blvd. Reservation required. Call Stacie Stufflebeam 255-7984, or Pat Maidenberg, 251-9362.

LEARN & PRAY: Nancy Blake-Lewis, an author, will

be the guest and featured speaker at Beth-El Zedeck's Sisterhood Shabbat on Feb. 4.

Her talk carries the same title as her recent article in Outlook Magazine: "Mother's Journey — a Mother's Story." She will discuss the ways she has coped with a mentally

deficient child. Mrs. Blake Lewis also will give the D'var Torah in the sanctuary. "Terumah" is the Torah portion for the week. This service will be conducted by Sisterhood members. After the luncheon new Sisterhood members will be recognized.

LAFAYETTE CHIT CHAT

By CYRELLE SIMON

Expanding: Fran Cohen, who opened up CD Land in Lafayette several years ago, has now expanded to a second store in West Lafayette. Fran sells compact discs of all sorts, as well as jewelry. Arriving here with a B.S. in Architecture from MIT, Fran recently received her MBS in Business Administration from Purdue's Krannert School.

Fran's husband, Menashi, is professor of Civil Engineering at Purdue. Their two young children attend the Shul Hebrew School.

Fran came to Boston from Iran, and her husband, Menashi from Bahrain, when they were in their late teens. In their native lands, as Jews, they were a minority. In Lafayette, they are a minority within a minority, being one of very few Sephardic families, and the only one from ancient Babylonia.

The Cohens are an American success story. Even as our ancestors prospered after they were forced to flee to Babylonia, so may Menashi and Fran continue to go from strength to strength.

Purdue Jewish Studies:

Mr. Larry Mykytiuk, a history bibliographer from the Humanities Library, will discuss "Biblical Personalities in Ancient Inscriptions: How Sure Are We That They Are There?" on Wednesday, Feb. 1, at 12:30 p.m. in room 204 Stewart Center.

Affiliated: Mazel Tov to Professor Leonard and Anna Berkovitz on the engagement of their son, Dan, to Michelle Plotkin of Washington, DC. Dan is an attorney for the Senate Environment and Public Works Committee and has recently been nominated for a position on the Federal Atomic Energy Commission. Michelle is a lawyer for M.C.I. The couple plan to wed in June.

Also celebrating the engagement of their son, Paul, are professor Michael and Linda Forman. Paul is now a second year resident in Family Medicine at Mercy Hospital in Denver. His fiancée is Sarah Bush of Denver, a speech pathologist. A September wedding is planned.

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CRITIC'S CORNER

'God's Pictures' just talk

By CHARLES EPSTEIN

IRT's offering of "God's Pictures" is a strange one. The play isn't really a play at all. It could as easily have been a radio show. Nothing happens



on stage. There is no action. Watching muffins and bread bake is like watching paint drying.

This "play" breaks the cardinal rule of playwriting. Authors should try not to have any character look out the window and describe what is happening. The happening should be seen on stage. Good playwrights avoid phone conversations also. It takes time to listen and then repeat what is said by the person not seen. But something's got to happen on stage. A bunch of people story telling isn't theater.

This play opens with an unusual pantomime prologue which means nothing to the audience. And when all the dialogue starts spewing out we, the audience, get more confused. There are only six characters but it certainly takes a long time discovering what the relationships are. This is mostly due to one character whom we later find out calls three different women on stage "mother." Later trying to decipher this code it is revealed that the first female he calls "mother" is his fiancée. The second is his future mother-in-law and the third isn't a relation at all, just a female friend.

In a "play" that has just dialogue going for it there is plenty of repetition and also an abundance of dull spots.

Telling stories about what has happened in the past is not very entertaining. The whole "play" is only exposition.

A huge clue as to audience reception was a conversation I heard during intermission in the IRT gift shop. Two patrons surprisingly revealed that they found it hard to stay awake during this presentation.

The second act opens the day after Thanksgiving. Now everybody has to tell what they did yesterday. "How was your Thanksgiving?" More talk. The character "Granny" has a plethora of dreams to relate. She also speaks in the third person, which makes for more confusion. After a while it is easier to just give up.

There must be better scripts available to the Indiana Repertory Theatre.

The play was written by the daughter of the distinguished writer Horton Foote, Daisy. Her brother, Horton Foote Jr., is an actor in her play. His monotonous speech pattern made for one humongous dull character. And Daisy's sister, Hallie Foote, is also acting in this play. Unfortunately she is as difficult to understand as the play itself. So this play has three Footes to stumble over.

Director Andrew Tsao seemed to have trouble demonstrating to his performers

what transitions are. Four of the actors had no idea. The other two performed brilliantly. These were Priscilla Lindsay and Bella Jarrett. Their tremendous talents carried them through this "radio play."

What also was tremendous was the creative set designed by Linda Buchanan. Taking up most of the center stage was a well-equipped bakery. Outside were carefully constructed ramps with perspective barn slats making for a most impressive setting. The lighting design by Victor En Yu Tan was also productive.

Rounding out the cast were Ray Fry, who could have been a little more animated, and Liz Stauber who was the most animated on stage. She portrayed the typical spoiled brat teenager with vigor that covered her obvious lack of experience.

But "the play's the thing." The thing. Never heard so many meaningless stories in my life. And unfortunately for the audience, Daisy Foote does not bring this work to any definite conclusion at its finale. There are too many things left unsolved and in the air. There is no satisfactory conclusion. But there is bewilderment as to why this play was written and especially why IRT chose to produce it.

Listener says Nazi song aired

Continued from page 3

number of Holocaust survivors who are permanently scarred from the barbaric actions against Jews and non-Jews, and numerous relatives who fought in the United States armed forces to save the world from the horrors of Hitler, we strongly protest any publicity for "light-hearted" looks at the Holocaust.

After the airing of this offensive song, one of the two disc jockeys said, "I'm glad you enjoyed it." This song is not enjoyable to anyone who understands the realities of the Holocaust and of the permanent desolation it has inflicted upon multitudes of decent human beings. The Holocaust is the ugliest blot upon the history of mankind. Would anyone air a "light-hearted" look at slavery? The thought is appalling.

We have been thankful that Indianapolis has a pleasant and decent radio station to offer families. Please do not do anything to harm the important role that WMYS can serve for Indianapolis families. Lawrence T. Newman, Atty. The Goldmann Center, 6007 Hillside Ave., E. Dr. Indpls., IN 46220

Survivors' children support remembrance with bonds

WESTLAFAYETTE—The children of Edith and Sam Chosnek have donated \$25,000 to the Greater Lafayette Holocaust Remembrance Committee, whose coordinator is Rabbi Gedalyah Engel. The committee invested the money in State of Israel Bonds and will use the interest for its annual Holocaust Remembrance Conference.

Below are excerpts from a letter to Engel from the Chosnek children, Ed, Esther and Ivan, and from his response letter.

Dear Rabbi Engel:

... Our parents endured the nightmare of the war, both surviving in different ways, both losing family and friends. Our mother survived by hiding for six years, living in farmers' barns and often in just the open pasture lands in much of Poland. She ate food that was left to feed the animals or that remained in the farmers' fields. She told us of her parents' killings, as well as those of her younger brother and older sister. It is hard to imagine surviving under these conditions but, given the fact that she was just 12 years old, it is truly remarkable. To this date, we cannot find any other survivors from our

mother's side of the family. Our father was a Corporal in the Polish army and was captured by the Nazis in 1939. He was sent to and survived five concentration camps during six years prior to being liberated. Our father often told us of the countless times he just missed death. If you asked him how he survived, he would simply say that he had to be strong, both physically and mentally, but more importantly it was luck...

Dear Ed, Esther, and Ivan,

Your Dec. 27, 1994, letter written as children of Holocaust Survivors is a meaningful tribute to your parents and to "the six million Jews and countless others (killed) by Nazi Germany."...

The \$25,000 Endowment in their memory will annually provide some of the needed funds necessary for the two-day conference. This endowment trust will be invested in a State of Israel Bond, providing funds to develop the Land of Israel where some of their relatives found a haven. The Bond with its annual 8.1 percent interest starting in 1996, will ensure the continuity of the community Holocaust Remembrance Conference.

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JEWISH POST & OPINION

Response to terrorism

Some may wonder about reaction of American Jews to the slaughter in Israel by the terrorists, but there is only one sensible position and that is that the Israelis must make the decisions and while the mourning and the grief for the dead is not confined only to Israel, what to do about the terrorists is not for the American Jews to decide.

This too will pass is certainly a warranted conclusion. And that is precisely the position of the Israeli government.

Will there be continued catastrophes? The answer is almost certainly in the positive, although not necessarily so.

One idea may have already been considered and that is for elimination as far as is possible of crowds at various locations as for instance bus stops. Another is to search all passengers as they enter buses.

No doubt these possibilities have been considered. Yet as the toll rises, now may be the time to implement these and other similar measures.

Meanwhile the hearts of Americans go out to the families of those who have suffered losses. Also it may be helpful in the long run if lists of the dead were published in the American Jewish press.

We know of one person in the American Jewish community who knew how to show his support to Israel. On each of the wars in which Israel was attacked by the Arabs Sam Rothberg of Peoria, Ill., took the first possible plane leaving for Israel to demonstrate for himself the proper response of an American Jew to an Israel in danger.

A Pollard petition

The Pollard family is making a mistake in refusing to pursue the recommendation on this page of a petition signed by a million Jews and others calling for a commutation of Jonathan Pollard's life sentence. There is a psychological component of such a campaign which the Pollard family does not seem to recognize, although in The P-O editorial it was indirectly alluded to.

It is not the number of those who would sign the petition recommended here that would make a difference, but the effect of the launching of such an effort that would achieve the objective.

There is no guarantee, obviously, that a million names signed to a plea for justice for Pollard would succeed. Yet what are the alternatives and what could be lost if even with such a petition to the government for compassion for Pollard, he is not judged to have already paid the penalty for his misdeed?

The time to act is now.

Why Coke, Pepsi were forbidden

TEHERAN — How Ayatollah Khamenei could decide that sale of Coca-Cola and Pepsi could aid Zionist circles was the question as he issued a religious

ruling banning their consumption. "Anything that strengthens world arrogance and Zionist circles in itself is forbidden," he said.

EDITOR'S CHAIR

Not too many years ago it was accepted that criticism of Israel was the province of the Israelis themselves and if American Jews wished to criticize the Israel government they should make aliyah and become Israeli citizens.

But that understanding no longer applies.

All across the panoply of American Jewish organizations Israel is fair game and if there aren't enough American Jewish organizations to get across the determination of some American Jews to be heard in challenging actions of the Israel government then new American Jewish Organizations are formed, made up of a list of prominent Jewish names.

Then in order to convince the Israelis that they mean business and to inform the American Jewish community, which is hardly interested, they take costly ads (certainly in the several tens of thousands of dollars) in the New York Times and elsewhere to express their opinion on what Israel is not doing right — according to their views.

The suspicion is inevitable that these organizations hope to win their way not so much by persuading American Jews but by impressing the American government and the American populace as a whole that they have the answers and their positions should become the Israel government's policies.

At least everyone is getting an education — if they read the ads — on issues that are almost wholly those of Israel and have little or no effect in the American Jewish

community except as that community has decisions before it of its own about Israel.

The original premise — that those who have axes to grind about what is going on in Israel should make aliyah — was valid for the years in which Israel was struggling to become a nation and the years immediately following, but it no longer serves, a victim of the slogan "We Are One" of the United Jewish appeal. So it is a happy hunting ground for any group of American Jews who have a viewpoint.

We haven't heard from Melvin Dubinsky in years and hope he and the family are fine, but in my folder I have a clipping from The Jewish Light of St. Louis which is about a year old relating that he and his wife, Harriette, donated 12 signed lithographs by Marc Chagall to the Jewish Agency where they now hang in the Max Fisher Hall of Jerusalem's Convention Center. Melvin served as chairman of the budget committee of the Jewish Agency for Israel, with which he has been associated for over 40 years.

"The Chagall prints hung in our home for over 25 years," Melvin recalled. "We enjoyed them for many years; both my wife and I wanted to make sure that they would hang in perpetuity for others to enjoy. Max Fisher is a lifelong friend. We felt Max Fisher Hall was a meaningful and appropriate place for the prints."

Continuity alive in Great Britain

LONDON — While in the U.S. the Jewish community is still talking about what to do in the area of "continuity", plans were unveiled here for a five-year program aimed at teenagers, students, young adults and families with young children.

A first step is the creation of a regional network of Jewish Continuity professional and lay teams. Funding is expected to be over \$25 M. for the next three years.

Universities get millions in large gifts from Jews

NEW YORK — Gifts totalling \$12.5 M. by Jewish individuals to universities were announced this week.

The University of Missouri at Kansas City received \$4 M. from Henry W. Bloch and his wife to create an endowment at the School of Business and Administration.

The University of Chicago has received a \$5 M. challenge grant from Irving B. Harris of Chicago for the Harris Graduate School of Public Policy Studies.

Henry Taub of Tenafly, N.J. has contributed \$3 M. to New York University to endow the urban research center.

The University of the Pacific has received a \$500,000 charitable remainder trust from Bernard Aarons of Palo Alto to establish an endowment to provide loans and scholarships to second and third-year students at the School of Dentistry.

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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
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7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
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10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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Gingrich's Jewish aide says he's good for Jews

WASHINGTON — The policy director on the staff of Newt Gingrich, the new speaker of the House, is Ed Kutler, 41-year-old political wizard.

"I feel very comfortable with the conservative movement," he told the Cleveland Jewish News. A life-long Republican, he said it was "unfortunate" that only 22 percent of Jews nationwide supported Republican candidates in last November's election.

Culturally and stylistically, Jews may not be completely comfortable with the Republican Party, he admits, but the issues the Republican Party stands for, such as "family, education and security" are areas that are "concerns of most Jews who voted in this election."

While disagreeing with the notion that the Jewish community has harmed itself by supporting more liberal candidates and causes, he said the Republican party looks at people as individuals, not as members of a certain minority or of special interest groups. Yet he said that, because of its small numbers, the Jewish community may never have the same influence with the Republican Party as the religious right. He added, though, "I think a relationship can be formed."

He delivered a talk on "The 104th Congress: Is It Good or Bad for the Jews?" at Congregation Beth Am's Friday services where he had been a bar mitzvah and a confirmand.

Defense of Jeffrey irks the American Israelite

CINCINNATI — The American Israelite here has taken issue with an editorial in The Cincinnati Enquirer criticizing Speaker of the House Newt Gingrich's firing of newly-appointed House historian Christina Jeffrey. The Enquirer commended Jeffrey for "doing her job to protect accuracy and honesty in teaching — no matter how uncomfortable it makes the politically correct thought police."

"The Holocaust cannot be equated with war — where each side may have a legitimate claim," the Israelite contended. "There is no legitimacy to the desire to wipe out an entire people."

Continuing, the editorial asserted, "Today's students must learn that genocide and the extermination of innocent human beings are not legitimate options — they are evil, immoral choices. Jeffrey was not doing her job to protect accuracy and honesty in teaching; she was denying the existence of evil and the absence of morality. Gingrich was right to fire her. The Enquirer was wrong to commend her."

Jews and black youth relate to King's dream

WASHINGTON — Of the various observances last week by Jews commemorating Martin Luther King, Jr.'s "I have a dream" speech in 1963, the one which perhaps was the most representative was that of the 50 Jewish and black teen leaders at the foot of the Lincoln monument here.

The blacks were from area churches and high schools and the Jews from Panim el Panim: Jewish High School here whose students come from as far away as Boston and Florida.

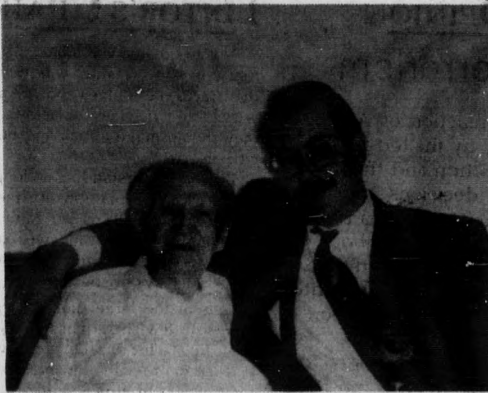
Five speeches were recited — those of King, South African Bishop Desmond Tutu, President Nelson Mandela, Elie Wiesel and Prime Minister Rabin.

The students linked arms and sang freedom songs to the accompaniment of civil rights guitarist Joe Glazer.

Arnie Jacobson, who coordinated the Jewish community's participation in the 1963 March on Washington, told about the fear and idealism surrounding that march.

Then the blacks spoke about teen pregnancy, black violence and the need for more education, while the Jews responded about assimilation and religious divisions.

In its announcement of Arts included \$10,000 to support a Jewish film festival in National Endowment for the Berkeley, Ca.



NEXT BIRTHDAY IS 105TH — Jacob Fineberg who will be 105 years old on May 16 enjoys a visit to the Buffalo Jewish Federation Housing building from his great-grandson, Gregg Lipsitz. He is hoping to be present at the bar mitzvah of Mr. Lipsitz's son, Daniel, set for November next year.

4 raising funds for Kobe relief

NEW YORK — Four Jewish organizations have joined in raising funds for relief for the earthquake which killed at least 4000 and injured many times that number at Kobe, Japan's major port city. One, the Union of American Jewish Congregations, 333 Seventh Ave., NYC 10001, is sending representatives to

assess the community's needs. The other three Jewish bodies are the American Jewish World Service, 15 W. 26 St., NYC 10010, The B'nai B'rith, 1640 Rhode Island Ave. N.W., Washington, DC 20036 and the Joint Distribution Committee 711 Third Ave., NYC 10017.

Ghouls topple 50 gravestones

CLEVELAND — Fifty gravestones were toppled at the Harvard Avenue Jewish Cemetery here by vandals for the second time in less than two years. Two years ago over 200 stones were smashed and cracked, for which three area teens were convicted and sentenced.

The last burial was in 1988 and the cemetery committee at the Heights Jewish Center estimates the cost of restoring the headstones between \$5,000 and \$7,000, an amount that will likely not be covered by perpetual care and with families of most of those buried in the cemetery either deceased or having long ago moved away, there is a problem.

Unsold housing glut on market

TEL AVIV — The slowdown in the housing market has led to an increase of 25 percent of unsold units, almost two out of five of them apartments with five rooms or more. The increase reflected the large number of new housing starts in the current three months.

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OBITUARIES

Sister Ann Gillen, 76, Russian Jews' savior

NEW YORK — The nun who made the problem of Jews trapped in the Soviet Union as her own, Sister Ann Gillen, died at the age of 76 of cancer.

From 1972 to 1987 she was the executive director of the National Interreligious Task Force for Soviet Jewry, appearing before the UN, the White House, the State Department, Congress and the Vatican to press her case.

Her trips to the Soviet Union where she visited refuseniks led to many arrests and searches. She repeatedly picketed Soviet embassies in Washington and other capitals.

She was buried wearing two necklaces — a cross and a Star of David. She was part of the order of Society for the Holy Child Jesus.

Gertrude Fogelson dies in Palm Beach

PALM BEACH, Fla. — Gertrude Fogelson, honorary chairwoman of the Jewish Museum in Manhattan and a fellow of Brandeis University, died here. She was 92

years old. She was a trustee of the Joe and Emily Lowe Foundation here. She had worked as a health-education teacher and stockbroker.

Edwin Rothschild, ACLU president

CHICAGO — Edwin Rothschild, former president of the American Civil Liberties Union when the American Nazis sought to march in Skokie, died at the age of 84. The ACLU lost many members at the time.

During World War II he

was a lieutenant in Merrill's Marauders which fought behind the enemy lines in Burma. After the war he joined the firm of Sonnenschein, Nath & Rosenthal and was made a partner in 1954.

Harold Axlrod dies in Buffalo

BUFFALO — Harold Axlrod, former president of Temple Sinai, died at the age of 76 following a one-month illness. He was a decorated World War II Army veteran and was prin-

cipal at three schools until he retired. He was a past president of the Council of Conservative Synagogues and chairman of the Jewish Federation Community Relations Committee.

Joseph Cole, of Cleveland

CLEVELAND — Joseph Cole, former owner of the Cleveland Press and owner of Cole National Corp., a 2500-store retailing corp., died at his winter home in Palm

Beach. He was 80 years old. He had been a part owner of the Cleveland Indians. He was a member of the executive committee of the Democratic National Committee.

Dr. Victor Goodhill dies in Los Angeles

LOS ANGELES — Dr. Victor Goodhill, otologic surgeon who was chairman of the Board of Overseers at the University of Judaism and the Jewish Theological Seminary, died at the age of 83. He was a vice president of Brandeis-Bardin Institute

and had been awarded the degree of Doctor of Humane letters by the University of Judaism and the Jewish Theological Seminary.

In 1984 UCLA established the Victor Goodhill Ear Center in its Division of Head and Neck Surgery.

Adopting couples now get support

SAN DIEGO — The Jewish family Service has engaged Sonnie Baron, LCSW, to do consultations for couples seeking to adopt a child. Couples will receive information on various avenues for pursuing adoption and a self-assessment regarding readiness to adopt. In addition lifelong issues of adoption will be addressed. Also the added responsibilities for adopting children of racial or cultural diversity.

"If the overriding desire and decision is to become a parent," Baron told the San Diego Jewish Times, "couples can arrive at the adoption option feeling emotionally drained, financially exploited and generally feeling a sense of failure and loss of control over the most intimate aspect of their lives. Also society sends the message that becoming a parent through adoption is second best."

Black relations course launched

BALTIMORE — A university level course in black-Jewish relations has been introduced by the Baltimore Hebrew University. Rabbi Seymour Essrig and Barbara Murray, a professor at Baltimore City Community College, will parallel the two groups' histories from the time African slaves and Jewish refugees began arriving in America.

Israel to monitor W. Bank building

JERUSALEM — In an attempt to avert problems such as the one at Efrat which was denied permission to build additional homes adjoining it, the Rabin government has acted to tighten controls over new building in the territories, especially on the land around Jerusalem. A committee of six Cabinet Ministers will decide on all new housing whether government or private.

Shi Zhongyu, 72, a Kaifeng Jew

KAIFENG, China — Shi Zhongyu, a descendant of the once flourishing Kaifeng Jewish community, died at the age of 72. Although he had little knowledge of Judaism, he always knew he was a Jew.

When he started school, he wrote Yotai, meaning Jew, on his application form.

William Safire named as the Mystery Person

Joyce Levi of Indianapolis returned to the winners circle once again as she named William Safire, New York Times columnist, as the Mystery Person on only two clues.

The first clue noted that he was a correspondent in the Middle East and Europe for WNBC radio and Tv.

The second clue referred to the famous kitchen debate between Vice President Nixon and Khrushchev, which was arranged by Safire.

Safire studied at Syracuse University for only two years when because of lack of funds he was forced to drop out in 1949. As a researcher for Tex McCrary, a gossip columnist for the N.Y. Herald Tribune, he made his entre into the newspaper world.

In 1952 he joined the Army where he worked for the Armed Forces Radio Network. On discharge he became the producer for McCrary's syndicated radio show and vice president of Tex McCrary, Inc.

It was after he had formed his own firm that he headed public relations for many aspiring politicians, including Jacob Javits, Nelson Rockefeller, John Lindsay, etc.

As an unpaid speechwriter for Richard Nixon, he even wrote Nixon's election victory speech and was appointed special assistant to the president and wrote most of his speeches.

He was later to write a novel which became a best-seller.

He joined the staff of the New York Times and uncovered many irregularities and conflicts of interest of Bert Lance which earned him a Pulitzer Prize in 1978.

He has reached the peak of his career by his ability to decipher the English language and probe the meaning of words and their background. Two of his books are collections of his columns from the op-ed page of the Times.

Why his appointments often must be changed

CLEVELAND — Podiatrist (Major) Steve Polakof often has to defer treatment of his patients. As a major flying out of the 910th Airlift Group of the Air Force Reserve he has been called to navigate his C-130 cargo plane to Bosnia on a mission of mercy, has dropped "paratroopers all over the world" and landed drug enforcement agents in Peru, Colombia, Ecuador and all over South America.

"It never is a problem when I tell my patients they'll have to wait an extra day for their appointment because I'm off on a mission of mercy to some hurricane-torn Island," he told Cleveland Jewish News' Si Abrams.

He received his degree in podiatric medicine in 1985.

He is married to Dr. Paula Schaffer-Polakof, an obstetrician-gynecologist, and the couple have two children. They are members of Congregation Bethaynu.

Shulman named a rear admiral

JERUSALEM — At ceremonies here Paul Shulman, an American who was the first commander of the Israel Navy, was promoted posthumously to the rank of rear admiral. He changed his name to Shaul Ben-Zvi and died last year at the age of 72.

Shulman, who attended the U.S. Naval Academy at Annapolis during World War II, retired in 1946 and joined the group smuggling arms and immigrants into Israel. He came to Israel and was appointed chief of staff and later commander of the fledgling Israel Navy.

Temple exec is in Hall of Fame

LONDON — It took more than a year for the minions of British law to find the perpetrators of the bombings at the Israel Embassy and a Jewish charity but two Jordanians have been charged with the crime. They are a 48-year-old woman and a 27-year-old

man, Naidia Zikra and Jawad Botmeh.

The first deed, a car bombing, wounded 14 people and the following night four more were wounded when a building used by Israeli and Jewish organizations was bombed.

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MEDIA WATCH

'ER's' Chicago Jewish doctors

By RABBI ELLIOT B. GERTEL

In our previous column, we reviewed *Chicago Hope* (CBS), one of two new medical series, both set in Chicago, that offer some lead Jewish



characters. In today's column, we look at *E.R.* (NBC) — short for "Emergency Room" — which trounced *Chicago Hope* in the ratings when they were in the same time slot. *E.R.* is somewhat quicker paced and even more outlandish than *Chicago Hope*.

E.R. depicts happenings in the emergency room of an urban Chicago hospital that mainly serves people from low income neighborhoods. (It is based on Cook County Hospital). The series is artfully written, produced, acted and photographed. Camera shots that focus on doors, feet and floors are reminiscent, by the way, of the classic *Ben Casey* series. *E.R.* thus strives to be both innovative and within certain traditions.

Though the cast was far less known than that of *Chicago Hope*, with the possible exception of George Clooney of *Sisters* (NBC) fame, this cast is already widely recognized for their talent and refreshing depiction of the medical profession. *E.R.* is excellent at conveying the quick pace and split-second decisions of emergency room life, and has proved itself masterful at depicting other cadences, as well. Indeed, one of the finest moments of TV art — at once moving, suspenseful and telling — was a sequence in which the emergency room crew simply waited for scores of casualties from an automobile pile-up during a blizzard that only moments before had everyone scurrying around playfully, or just relaxing, because of the slowness of the day. The contrast in the paces was phenomenally effective.

The series is consistently well-written and presents some rather noteworthy ec-

centrics who make their way to the *E.R.* — notably, a Big Band era singer with Alzheimers, played by Rosemary Clooney, real-life aunt of star George; and a University of Chicago researcher who is often and badly injured because he insults everyone possible, including hospital staff, to see how long it will take for others to inflict injuries. Indeed, the relative pain of physical and mental trauma is explored very subtly and very suggestively in many of the episodes.

African-Americans should be very proud of the depiction of Dr. Benton, a resident ably and memorably played by Eriq La Salle. This is, so far in the annals of TV, the most ef-

fective and dignified depiction of a black man's achievement in the professions, without self-consciousness or self-righteousness in the writing. I wish Jewish doctors were so thoughtfully portrayed on *E.R.* and *Chicago Hope* with at least a sense of responsibility to their culture. But Jewish doctors have not been sympathetically depicted as Jewish doctors on other series, including *Buck James* and *Northern Exposure*.

We learn of their struggle to balance Mark's difficult hours with Jennifer's just having completed law school and commuting to Milwaukee for a new job. In the Thanksgiving episode, there was a reference to "dinner with the reverend," when we hear of Jennifer's parents visiting. Are there to be no TV Jewish doctors with any Jewish family and communal commitments? Or, worse still, is E.R. experimenting with a genre of totally universalizing the Jewish doctor?

At least on *E.R.* we have one nice Jewish doctor, Mark Greene (nicely played by Anthony Edwards) — maybe. Greene, the chief resident, is the undisputed hero of *E.R.* All describe him as "The Saint." In the pilot film,

we consider how "Jewish" doctors have been presented on TV.

Or maybe it's a pity that Greene's Jewishness is not made an issue. Here is an admirable, likable, talented guy. Offered a job in a posh suburban medical firm which provides use of condos in Jamaica and Aspen, and sends its members to conferences in places like Maui, Paris and Rome, Greene is too dedicated to leave the county hospital. He is also very kind to the interns under his wing, offering them comforting and encouraging words of genuine wisdom and eloquence. His friendship with the free-spirited physician played with Clooney is finely-drawn.

We do learn of Greene's relationship with his wife, Jennifer, and with his daughter, Rachel, who has a nice Hebrew name. We learn of their struggle to balance Mark's difficult hours with Jennifer's just having completed law school and commuting to Milwaukee for a new job. In the Thanksgiving episode, there was a reference to "dinner with the reverend," when we hear of Jennifer's parents visiting. Are there to be no TV Jewish doctors with any Jewish family and communal commitments? Or, worse still, is *E.R.* experimenting with a genre of totally universalizing the Jewish doctor?

Though *E.R.* has not yet committed to having Jewish doctors explicitly, the medical values of its physicians are far truer to the spirit of Jewish Law than, let us say, the Jewish doctor on *Chicago Hope* (played by Adam Arkin) who went to court to advocate euthanasia.

Unfortunately, however, what the writers would make explicit with regard to Dr. Greene they either ignore or make too explicit with regard to patients — namely, Jewish connections. Early in the season, for example, there was a hint of a Jewish patient, Samuel Gassber, affectingly played by Alan Rosenberg, who does not want to die, leaving his wife and child, but

whose heart is giving out. The scenario makes Greene reflect on the preciousness of time spent with his wife and daughter. But even in this episode, the patient does not bring up Judaism, even in the face of death.

On the first season's Christmas episode, Priscilla Pointer played a patient depressed over the holidays because her parents didn't let her marry the Jewish man she loved. She had found his love letters, which her mother had hidden from her, and finally decided to call his house to send her regards, only to find out from his son that he had died three years before. What possible reason would the writers have for such a gratuitous sequence which is a throwback to the *Abie's Irish Rose* treatment of Jewish-Christian romance? And why would Pointer choose such a theme for her *E.R.* debut, except perhaps to counter her own daughter, Amy Irving's beautiful role in defense of Jewish marriage in *Crossing Delancey*?

It seems that *E.R.* is cutting edge in almost every way that it presented the medical drama — in virtually adapting variety show techniques for some very serious medical issues. But it remains "traditional" in a way rarely seen since the movies of the 1940's and 1950's, in its preference for non-descript Jews.

National Day of Mourning for S. Africa's Joe Slovo

JOHANNESBURG — The Jew who played a major role in the success of the African National Congress and was named to the Cabinet by Mandela, Joe Slovo, died at the age of 68 from bone marrow cancer.

Sunday was declared a Day of National Mourning.

A dedicated Communist, he devoted his life to the fight for full racial equality in South Africa.

In an interview in Jewish Affairs last year he said "I'm not defensive at all about being a Jew. I'm quite proud of it. And I regard anti-Semitism and anti-Jewish cultural activities on the same basis as racism in this country."

Chief Rabbi Cyril Harris said that "Joe Slovo was a contradiction — a Marxist-Leninist-Communist who nevertheless always put the well-being of the people first...Although in the formal sense Joe Slovo was not a good Jew, he will go down in history as a great human being."

Barbara Bush JNF speaker

CINCINNATI — The speaker for the annual Jewish National Fund Tree of

Life Award Dinner on April 9 will be Barbara Bush.



YOUR NAME

By David L. Gold
Installment No. 248

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. Please include LSASE (75¢ in loose U.S. postage).

Naming children—Part 5

Whatever Jewish-language names I suggest, they will never be used in everyday life. It is ENGLISH names (or names in other non-Jewish languages) which the parents are interested in, for it is the ENGLISH names by which the child will be called and be known. The Hebrew name will be used only in Jewish rites of passage. As for Yiddish names, well, they're just curiosities for most "Ashkenazic Jews" today. And as for Judezmo names, how many "Sefardic Jews" even recognize the word Judezmo?

In general, parents turn to the Jewish Family Name File with definite criteria in mind (whether or not they have articulated them):

[1] The English name must not sound "too Jewish" (Abraham, Isaac and Jacob, for example, are out: Sarah, Rebecca and Rachel, for instance, are acceptable because they are now popular among non-Jews, though Leah sounds a bit "too Jewish" to many). What determines whether a name is "too Jewish" or not is solely what current fashion among non-Jews is: if non-Jewish Whites use the name (like David and Michael), the name is not "too Jewish," if non-Jewish Whites do not use the name, it is tabu.

[2] Yiddish names are tabu.

[3] Hebrew names are usually unacceptable, unless they happen to sound English (Ron, for example, is often acceptable, though parents then ask, "But isn't that short for Ronald?")

[4] On the other hand, the name should not sound "too goyish" (like Christopher or Christina). Names which have no Christian connotations (at least not today) but which sound "too goyish" are out too (like Dudley). Names which non-Jews no longer use are unacceptable as well (like Egbert and Melvin).

In essence, what parents want to be offered is some name that is currently popular among non-Jewish anglophones but which does not have clearly Christian connotations.

Because I don't share the concerns of those who care about what Mr. and Mrs. Goyim will say, almost never are the parents satisfied with my recommendations. Today's average "Jew" is tossing centuries-old Jewish naming traditions, along with almost everything else of Jewish civilization, into the trash can.

In reaction to the foregoing, Michael N. Stevens, the rabbi of Temple Beth-El (6947 Hohman Ave., Hammond, IN 46324), which is affiliated with the Union of American Hebrew Congregations, writes:

"Your remarks are incisive and thought-provoking. I especially commend you for not suggesting English 'equivalents' of Hebrew and Yiddish names where none exist.

"During the 16 years I have been a rabbi, parents have often asked me for help in choosing Hebrew names for their children. In virtually every case, the parents have already chosen an English name and are looking for a Hebrew name, whether or not it is "equivalent" to the English one. Sometimes the newborn ends up with an English name that is of Hebrew origin but does not derive from the Hebrew name which the parents have chosen. For example, Jeremiah David (in English) and avraham-yaakov (in Hebrew).

"Parents sometimes tell me of problems they have in naming their children. For instance, parents and grandparents at times

JEWISH THEATER

Play and theater open

By IRENE BACKALENICK

Israeli-born Tuvia Tenenbom has written a play and launched a theater, both of which make their debut this week. "100 Gates" is the story



of a star-crossed love that unfolds in the ultra-Orthodox community of Mea Shearim (a name which means 100 gates).

As a playwright, Tenenbom knows whereof he speaks. He was raised in just such a community in Jerusalem, and, in part, the story is his own. Undoubtedly the author takes poetic license,

but "100 Gates" is as much a product of his life experiences as his imagination.

The story focuses on a young man's struggle to accept the community's restrictions while becoming aware of the outside world. Moishe is the brightest student in the cheder. But, with sexual awakening come doubts, questioning and enormous curiosity. It leads him away from his fellow students and into the outside world.

This theme's been handled before, in Chaim Potok's "The Chosen" and elsewhere, but it still provides theatrical gold to be mined. Whether Tenenbom has really mined that gold is open to question. The atmosphere feels authentic, so far as we can judge, and gives us a good idea of what life is like behind those gates. But, at times (and especially in the



Reiko Aylesworth

first act), the material feels thin. And characters' motivations are not clarified. Yet even the first act has its high moments. Tenenbom has written an absolutely charming courting scene, which unfolds between Moishe and Feigle, his intended (delightfully portrayed by Michael Suvorov and Reiko Aylesworth).

The second act is generally more interesting, as author and performers warm to their material. Reb Beryl explains the mysteries of sex to his student (with Eric Kuttner as the baffled student) in a hilarious scene. At the same time, on the other side of the stage, a different world unfolds, providing dramatic contrast. Moishe sits in a cafe with a "Zionist girl," while the Reb holds forth in his office.

Director Howard Rossen keeps the production running smoothly, gliding from one short scene to the next and using the simplest of props. Actors themselves makes scene changes quickly and efficiently. Also enhancing the production's quality is its music, with the haunting cantorial selections of Cantor Israel Singer.

Rossen's cast of nine offer some good performances, particularly Lenny Mandel as Reb Beryl, Alice Greenberg as Soreh, and Reiko Aylesworth as the fresh-faced, delectable Feigle. Suzanne Friedline, as the mini-skirted "Zionist girl," adds a note of glamor to the proceedings. But Michael Suvorov, unfortunately, seems generally uncomfortable and awkward in the lead role of Moishe.

In all, whatever its flaws
Continued on page 10

disagree on what to name the newborn, each claiming the right to do so (the obligation is the parents', not the grandparents'). I know one couple who broke off communication with their children when the latter gave their newborn a name which the couple (the grandparents) did not like. Or, parents (or families) may disagree on what to name the infant or how many names it should have (that problem occurs mostly if only one spouse is a Jew)."

The fact that parents have already chosen English names shows that they are more non-Jewish than Jewish. The Jewish name is merely an afterthought and never will be used in daily life.

Goyification is thus of various degrees:

Stage 1: (the traditional stage): Jews have Jewish names and the Jewish names are also their names in non-Jewish languages.

Stage 2: Parents give their children non-Jewish names; at some point, either the parents or the children acquire non-Jewish names as well for use in non-Jewish circles (as when filling out government forms or in dealings with non-Jews).

Stage 3: Parents give their children Jewish and non-Jewish names, but the Jewish ones are used only in Jewish rites of passage whereas the non-Jewish ones are the ones regularly used in all other circumstances.

Stage 4: Parents give their children only non-Jewish names. At this stage, grandparents, if they are less goyified than the parents, may on their own give their grandchildren Jewish names, but that act has no effect on the parents or on the grandchildren.

Far be it from me to think that giving children Jewish names will keep them from setting out on the inexorable march toward the Christmas tree in which most people of Jewish ancestry around the world are now taking part. Indeed, all else being equal, someone named Avrom has just as good a chance of becoming a Christian clergyman as does someone named Christopher. The point is that when children are given Hebrew, Yiddish, Judezmo, or other Jewish-language names, when those names are also their names in non-Jewish languages, and when those names are the sole names by which the children are known, you can bet dollars to donuts that the home and the community in which the children are raised are probably Jewish in many other ways, too. Jewish names per se cannot halt the march toward the Christmas tree, but they do reveal something about the parents' degree of Jewishness and how they are raising their children.

WHAT I HAVE TO SAY

Paranoia plays well

By JIM SHIPLEY

"Just because I'm paranoid doesn't mean there aren't a lot of people out to get me..." Conspiracies do abound in a world full of conflict. Just pick



up the morning paper.

The daughter of Malcolm X is indicted because she talked to a professional informant about killing Louis Farrakhan. The Nation of Islam, instead of being relieved that Louie's car did not levitate, calls the entire thing a conspiracy. They do not mention by whom, but we know who they think rules the world.

The followers and family of Meyer Kahane shouted conspiracy after the rabbi was gunned down. The only man ever arrested in the case was acquitted by a politically correct jury. Now it would appear, there was indeed a conspiracy involving the blind sheik from Jersey City.

Articles appear linking the PLO to the Labor Party in Israel during the 1992 elections. Perez calls Mahmoud Abbas, the PLO leader who made the claim that the two collaborated (conspired?) a liar. If so, then one of the lead negotiators at Oslo is a damned liar, for that was the job Abbas had.

That is not paranoia working in the Middle East, by the way. The Arabs do have one true goal. It keeps leaking out in their speeches, in their fumbling attempts at policy change. They want to eliminate Israel.

Are we all getting paranoid? Are there enough conspiracies to go around? The world is not a friendly place. Never was. Some of us are more sensitive to the subject than others.

When the ADL publishes a report on the Religious Right, paranoia takes hold in a hurry. The Jews Mutter "I told you so." The Conservative Christians cry "Foul!" in bewilderment. The Jews are feeling the pressure of 2,000 years of anti-Semitism; the Christians are

outraged that their proselytizing and evangelizing of Jews should be called proselytizing and evangelizing.

We have no desire to listen to each other. What we want is our own ideas reaffirmed and very simple answers to very complicated questions. The Republicans were smart enough to tune in to this and took over the country.

It is almost impossible to have honest dialogue today when issues separate us. We all are too busy pushing our own agenda. No wonder those around us see conspiracy.

We all lack a degree of confidence in our beliefs and our values. Fundamentalists make up for it by insisting it is the word of God that gives them their beliefs and values. There is no greater paranoia than that created in the name of God, in God's many forms.

Are white males under attack in this country? Of course. The laws of Affirmative Action have gotten so far out of hand as to make the average white male paranoid about the politically correct conspiracy that tilts the playing field of education and career against him. At the same time, the Afro-American and the woman know that the white male conspiracy will

limit their upward mobility.

The problem of rampant racism in America, not much diminished over the past two decades, allows demagogues like Farrakhan and his followers to play upon the paranoia and fear of his followers to the point where they lose logic. They accept his excuses for their own inability to compete in the mainstream. They cry conspiracy rather than get into the game and accomplish what every other ethnic group in America has accomplished.

In Ireland at least everyone looks alike. So it is possible to put aside the stupidity of religious difference and get to a peace. The same should be possible in the former Yugoslavia. Hell, it should be possible everywhere. But the twin towers of race and religion cast shadows of paranoia and conspiracy that are long and dark. In this multi-media world it should be possible to get enough education and exposure so that logic and judgment could win out. But the enemy, as Pogo said, is us. And if we conspire against ourselves we are greater fools than Shakespeare made us out to be.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

Detroit temple replaces rabbi

DETROIT — Rabbi Daniel Polish has been given a one-year sabbatical while a replacement for him is being sought by Temple Beth El. After a hectic seven-hour session in which accusations were made of not performing his duties, the board voted 22-11 to end his career at the congregation, according to the Detroit Jewish News. Eight years ago a similar vote by the congregation concluded the tenure of the rabbi who was serving the congregation at that time.

Rabbi Polish said he was disappointed and surprised by the action. "I hoped that the support from the congregation would translate to the board, but apparently it did not."

He added that there are always going to be, in any congregation, all kinds of

anecdotes about the rabbi. "You are going to hear good things about the rabbi and bad things about the rabbi," he said. "But all of the anecdotes separately and in total are not a way of assessing a rabbi."

His wife, Cantor Gail Hieschenfang, will also end her stay on June 30, 1996.

Rabbi Polish's supporters said they would consider establishing another congregation.

Previously Rabbi Dannel Schwartz left the temple over differences with members of the board.

Membership has fallen from 1,600 to 1,245 since Rabbi Polish assumed the pulpit. Many joined Rabbi Schwartz in forming Temple Shir Shalom which now has a membership of 670.

FLEISHMAN'S FLIGHT

Can peace prevail?

By ALFRED FLEISHMAN

For as far back as I can remember, Hirsh Goodman, when he wrote for the *Jerusalem Post* as its defense or military reporter, was about as



informative and reliable as any writer of which I was ever aware.

In fact he was acknowledged to rank with the best reporters including the acknowledged experts in the *New York Times*. I learned much from him about Israeli's defense and military programs. And it is my opinion that others in Israel as well as the United States and other parts of the world did also.

In fact, I found on my many trips to Israel over the past 40 years, that many (if not all) of the world's reporters who were stationed in Israel and wrote so much about it, got a large part of their information by reading Hirsh Goodman columns or stories.

He spent about two years in our city as a sort of scholar in residence in St. Louis and we considered ourselves very fortunate to have a knowledgeable personage like that in our midst.

When he became the publisher and helped to establish the *Jerusalem Report*, his column on the last page of that publication has made each issue very much worthwhile.

In the Dec. 29 issue he speaks his mind about what many of us have watched in what's happening in Jerusalem, particularly since the new administration of Ehud Olmert as mayor.

Just about everyone knows, and I have commented several times about it, that under Teddy Kollek a great effort was made to make Jerusalem one of the famous cities in the world.

But not just famous as a city of religious value for many, but one in which it could be proved that Jews and non-Jews of all kinds, including Arabs, could live together in

eventual peace and harmony.

That certainly was not the view of some, particularly those whom we referred to as the "right wing religious." As a result many things were done to keep Teddy's program from accomplishing what he set out to do. But when the Likud took over many things began to change.

That's what Hirsh stresses in his recent column. I would urge everyone to read and digest it. It happens to coincide with what many have seen and believe... and can make some changes in the tourist picture that is so important to that city.

As I have seen it almost every advertised and planned trip calls for a majority of the days to be spent in Jerusalem. That may change.

I certainly believe that it is important for as many of us as possible to make every effort to send or urge people to go to Israel.

That's not for this column. Here are some of the issues that Hirsh Goodman comments upon:

"At present the non-Zionist ultra-Orthodox population controls almost a third of the City Council, its parties holding twice as many seats as Mayor Ehud Olmert's Likud. In the last election the ultra-Orthodox did not field their own mayoral candidate, but the Likud politician would not have been elected had they not provided 58,000 out of the total of 86,000 votes he received.

"In consequence, Olmert has all but abdicated control of the city to the ultra-Orthodox who have, quietly, doubled the city budget for their school system; turned the urban planning division into an arm of the ultra-Orthodox home-loan association, and put the city beautification department to work painting the walls of yeshivot.

"They control the sub-committee that grants all municipal contracts, the sub-committee that hires all municipal employees and the budget allocations committee.

"As ultra-Orthodox politicians themselves say openly, a partnership between them and the Arabs to wrench control of the city from the Zionist usurpers is only a matter of

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Together we can climb Sinai again

This talk was delivered by Rabbi Zimmerman at a session on Continuity at the Denver General Assembly of the Council of Jewish Federations.

By RABBI SHELDON ZIMMERMAN

Almost more than any other comparable group, we Jews have bought into modernity. Part of the process of modernization was to take the Jew at home in a medieval community in which Torah and Jewishness were the center of life and bring these Jews into the modern world. In other words, the goal of early modern Judaism was to take Jews and make them modern — help them live as Jews in a modern world — a new world. We did that and did it very well.

As you and I well know, our people have become thoroughly modern. Their sense of self-community and God derives not from the ancient spring of faith but rather from the raging torrents of modernity. Jews today for the most part:

- are highly educated in secular areas
- are affluent (not all — but many)
- are at home in both the professional and business worlds — in all areas of vocational possibilities
- our family life is not different from the family of other contemporary Western people
- our divorce rate is approximating that of the general population (or is already there)
- our children are highly programmed, from athletics to computers to camp, and, yes, even to Hebrew School (although Jewish matters get a smaller and smaller share)
- although many are ethical, few see any connection between ethics and their Jewishness. We feel that we gain our ethical insights from the world around us
- education is important to us, but we do not place the importance of Jewish education on the same level as secular education
- we are very privatized. We believe that our religion is our own affair. No one can tell us what to do. We reject the power of the community over our lives, whom we love, marry; how we raise our children, if we have any at all.
- we dress the same way, eat the same way, enjoy the same music, read the same books, go to the same vacation spots as everyone else. We have become thoroughly modern!

In addition, we face the problems we all have heard about, sad realities of increasing unaffiliation, increasing rates of mixed marriage, and the aging of our communities. Jews are identifying predominantly in a secular way with their tradition. The Jewish home and family are weakened seriously, producing large numbers of disaffected and alienated Jews. Jewish neighborhoods are fading away. Jewish literacy is low and limited. We hear again and again of our problems and challenges, and they are real and dangerous.

Nonetheless we watch the sparks of renewal all around us.

Despair and frustration can begin to fade when we sense the possibilities for Jewish renewal. Our people still seek meaning, endowing the meaning they seek with religious symbols. A yearning is springing forth in the soul of the modern Jew for religion, or perhaps more accurately, for the realm of the religious quest.

Our challenge is how can we take these moderns who truly believe that what they are doing is as Jewish as they need to be, and whose Jewishness is often minimal, superficial and irrelevant — how can we take them and their initial return to religious search, including those who have a yearning in their hearts, and enable them to grow Jewishly in their search, enable them to encounter Torah in its broadest sense and be transformed in the encounter? How do we take moderns who feel some sense of needing more and enable them to find it in their heritage and faith? Our task then is to face a new challenge that is transforming Jews instead of Judaism, if you will, giving Torah its say. For we belong to a people who used to change the times, not merely who changed in response to the times.

Our religious task is to transform the Jew. To do God's work is to transform the modern Jew and renew the sense and imperatives of Torah — no longer to transform Judaism but rather to transform the Jew.

What our people need as community and as persons — what we need as rabbis, as community, and as persons — will not be determined only by demographic studies of what our people claim they need and want to be, but by the vision, world-view, insights, challenges and imperatives of our tradition. To believe in the need for transformation is to believe that we have to assist our people in learning what they need. This is not patronizing — as if we know all the answers. Rather, we have come to understand that that which is, is not enough, that it somehow fails the test for ongoing commitments, loyalties and faith — and we need to enable our people and ourselves to discover their needs in personal and communal encounters with God, our texts, and our communal institutions.

These needs, I believe, they will discover within themselves, without our telling them. Out of this encounter can come a setting of standards — a vision for what can be — for self-transformation and communal transformation. Growing and becoming, a kind of Jewish stretching, rather than an easy acceptance of what is, will become renewed operative categories of Jewishness. We shall move toward *kedusha*, the realm of the sacred. I believe in the power of Torah to move and touch our people. I believe in the transforming capacity of faith, *mitzva* and *teshuvah*. I have seen it work — from children to seniors, to recovering alcoholics and substance abusers.

It is not that we have to make Judaism good for Jews. Rather we start from the premise that Judaism in its fullness is good for Jews

and can transform, enrich and uplift their lives.

A major vehicle in this process of transformation, teshuva and self-renewal is the North American Synagogue. The historical major players in the Jewish world were the kehillah or the non-voluntary community which provided for all our needs or governance, a system of academies run by the community and a strong extended family and home which served as the major transmitter of values and Jewish observances.

Historically, prior to the late 19th century, the synagogue played a minor role in the structure, governance, ongoing education and transmission of values. It was a building for prayer, occasionally assembly, and perhaps even a small study group but it was never a central determining institution in Jewish life. Today that non-voluntary community and its institutions, the academy system and the strong extended Jewish family and home have disappeared. Even the neighborhoods which provided some anchor no longer exist for the most part in North America. We have become a suburban and exurban people.

Our Jewishness is a voluntary matter — a matter of choice.

Today the synagogue has become an institution which cares for Jews from before birth until after death — it is the center of community for many Jews. As important as the Jewish Center movement is, and it is an essential partner in our Jewish quest, most Jews look to the synagogue and the congregational movements to create the Jews and Judaism of the future and to preserve the connection to our past. Our congregations are the guardians of the covenantal relationship, of Torah, and are the transmitters of Jewish values and knowledge.

More and more of our people demand that we provide life-long activities and programming because our congregations are the Jewish Community in which they pray, study, grow, age, raise their children and keep their faith with the past and future, remember their dead, and celebrate all their life moments. The stresses and pressures on all our congregations are due in great measure to the escalating demands of our people who have no where else to turn. It is no longer a matter of whether or not we can do what is expected of us — but rather how we can do it and with what creativity and depth which will enable us to claim the commitment of future generations.

Can we translate our concern for kedusha, holiness, to attainable levels through the tangible realities of liturgy, the synagogue, the home and the community?

There is a way. This is not the only way, but it is a way. This way is translated into a myriad of possibilities around the synagogue world today. If Torah, liturgy, mitzva, the synagogue, home and community can make a difference in our people's lives — then the process of *kedusha*, not the finished product, but *kedusha* — becoming holy and making holy can be actualized in our world.

If our synagogues become centers of caring and learning, humanizing institutions, where people are not numbers but feel touched and blessed by human closeness — where healing can take place, then we are on the way to *kedusha*.

If our synagogues are places where people do not feel powerless and insignificant — where we teach them of *kedusha* by letting them know and experience that they and their lives count, make a difference; places where God — experiences and encounters are goals worked for in the school, in the auxiliaries, and at every level of synagogue life — then we are on the way to

kedusha.

Our synagogues can become places where Torah is not only something on view in the ark but is a hands-on experience every day, where study is life-long and enriching and where *gemilut chasadim*, acts of loving concern, are part of the obligations of membership; places that work together with our people to create homes that are centers for Jewish living and loving; places that work together to build a creative and mutually supportive partnership between home and synagogue.

The very existence of the synagogue is to teach people that they are unique — that their lives are significant. The test of a religious institution is how we treasure each person, each and every person, no matter how smart they are, no matter how much money they have. We need to teach them to find significance in their lives and in their relationships. Can we say honestly that the elderly, sick, or homebound are not relegated to the bag pages, ignored or made to feel useless, because they cannot get to synagogue or Temple on Friday night or Saturday or during the week for a luncheon? The very life-meaning of the synagogue is to say, "Your life counts. You are important to us and to God whom we serve in this institution." It is to teach that the world is open and not indifferent. It is to say, "When you are not here, we miss you. When you are here, we care for you."

We can build communities that help our people trust enough that they can overcome the walls of privatism and individualism that the times have erected. Our synagogues, communities, and homes can become the refuges so many are seeking.

By becoming strengthening, renewing and caring centers of community, our synagogues can transform the larger community, the home and the world. Through new forms of Shabbat and festival observances, through new celebrations of life-moments, through a life-enhancing partnership, we can become again the architects of *kedusha* for our people. Through the enhancing of every moment of every day, we can help our people change right where they are — helping them live all week, as they should, as human beings.

Synagogue must be centers for belief, spiritual renewal and faith transformation. God too transforms us. We need to create institutions that are open to the possibility of this encounter with God — an encounter which can take place in a moment of prayer, or study, or doing mitzvot or even moving chairs — places in time or space where God has reached out but we did not know or understand.

If our synagogues can become "connecting places" for persons, centers of life-long education and essential human needs, places of tzedakah and social justice in deed not merely in word, centers for Jewish celebration and sacred spaces for prayer, models of staff-lay cooperation and creativity and are staffed and funded in new creative ways, then we can create synagogues that are worthy of God's dwelling in our midst.

Just as a synagogue must transform Jews, we need to transform the synagogue. This means restructuring the synagogue, changing staff, training and retraining staff and refocusing staff. It means empowering our people, enabling Jews to "Jew" it in Torah, mitzvah and *gemilut chasadim*. It means revisioning, re-imagining who we are, groups of people working within a covenantal relationship.

It means educating the leadership of the synagogue, moving them from management

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Rabbi Sheldon Zimmerman

DIGEST OF THE YIDDISH PRESS Ask the victims' parents

Mideast peace prospects

By RABBI SAMUEL SILVER

More Mideast peace progress: In Arabic Tunis there are 2,000 Jews who enjoy religious freedom and are free to emigrate if they wish... That was

lished in Miami Beach.

Are they really Jews?

A large number of Jews who left Russia and now live in the U.S. and Israel attended Christmas services last December. According to two writers for the *Algemeiner Journal*, Naftali Kraus and G. Gruzin, some of those who made the Yuletide visits did so out of curiosity. Some, on the other hand, went to church to prove that they could act like non-Jews. Some suspect, however, that thousands of the emigres from Russia are not Jewish at all, but are impostors who said they were Jewish to get away from communism.

Bris by laser

In the U.S. and Israel (and perhaps elsewhere) some mohalim have done circumcisions by laser beam. Is that halachically permissible? At a conference of mohalim in Beersheba, Israel, the procedure was shown on film. Whether it is kosher or not is being decided in Israel by the chief rabbis. The crucial question is whether or not the use of an instrument is necessary. (Naftali Kraus, in the *Algemeiner Journal*).

Rabbi Sam Silver may be reached at Temple Sinai, 2475 W. Atlantic Ave., Delray Beach FL 33445

Friend in Uruguay

We Jews have a friend in Uruguay. Its president, Luis Albert Lacalle, has often appeared at gatherings of Jewish organizations. He has visited Israel and expressed the solidarity between his regime and that of the Jewish land.

As a matter of fact, he has said on occasions that he thinks he is partially descended from Jews. If so, he has remarked it would make him proud. A profile of the president is contained in an issue of the periodical, *Der Onheib* (The Beginning) pub-

Three in Cabinet of Carter, also now

WASHINGTON — It was back in the Carter Administration that there were three Jews in the U.S. Cabinet and now that figure has been equalled.

With Robert Rubin as Secretary of the Treasury,

Dan Glickman at Agriculture and Robert Reich Labor that compares to Philip Klutznick as Secretary of Commerce, Harold Brown, Secretary of Defense and Neil Goldschmidt Secretary of Transportation.

Pulpit changes

Named assistant rabbi of Temple Beth Shalom, Miami Beach, is Rabbi Bob Davis... Temple Emanu-El, Long Beach, N.Y. has welcomed Rabbi Bennett M. Hermann to its pulpit... Rabbi Richard S. Rheins has become the spiritual leader of Temple David, Monroeville, Pa... Rabbi Avi Magid is returning to Temple Emanuel of Honolulu after serving in White Plains for eight years... elected to fill the pulpit of Temple Beth Zion, Buffalo, is Rabbi Joseph H. Eudison... Temple B'nai Israel, Sacramento, Ca., has elected Rabbi Brad L. Bloom to fill its pulpit: Rabbi Joshua Finkelstein has assumed the pulpit of Congregation Beth Judah, Ventnor, N.J.

By JUDY CARR

I wonder what detached observers feel about the Arab-Israel conflict. People who do not live in Israel, Jews and gentiles, who do not feel themselves part of this eternal quarrel that leads nowhere.

How do they view the almost daily reports of bloodshed, the deaths, maimings, violence, revenge attacks?

I will tell you how I would view it all if I lived in another country. I would see it as totally disgusting, senseless, two sides fighting and violently shedding blood for no reason at all. Just like madmen without control or decency.

The Jews were given a wonderful country — whether they were given it by God or by the UN makes no difference. They made it into fertile farmland, beautiful towns and settlements, green fields, forests and industries. There are universities, research institutes, technical colleges... What more?

The Arabs have their oil riches which can be used to develop their countries, do good for their people and educate their youth. Their deserts are already becoming fertile. The Arabs export flowers and agricultural produce. What more do they want? Is it reasonable for them also to want Israel?

Instead of being glad of our wonderful lands and settling down to peace and prosperity, we have created jungles of tooth and claw, hells of blood and violence... Why? There is absolutely no reason for all this fighting. What will the Arabs gain by driving us out? What will Jews gain by more dead youth, more dead Palestinians?

Yet it all goes on. Every day, more killed, more murders, more blood!

Our leaders tell us that this is our destiny, because gentiles hate the Jews, or so they say. For this reason, Jews must put up with an ongoing Holocaust, constant slaughter.

I cannot sit down tamely and listen and accept this. Because I am a Jew, my blood is there for shedding, and if I see an Arab coming, he should be shot. Oh no, great leaders, there are plenty who will not live in this way. I cannot wish to live with reference to a Holocaust. There are other countries to live in, other modes of thought, other ways of life, dear leaders.

How is it to be stopped?

Reader, when you were a kid at school, did you start fighting with some odious kid you knew deserved a punch? How did your teacher deal with it? He did not listen to your tale of how right you were and how wrong the other kid was. He put the whole quarrel down. He stopped it at one go.

After that, you stopped the fight. You just bet you did. That is what the Arab-Israel conflict needs. Not all these delicate peace negotiations. Not more arms. Not talking.

Just world leaders, which might include Jewish leaders, getting up and saying — You'd better stop. Everyone has had enough of your nonsense. Sit down and lead sensible lives or not another ship-

ment of goods, not another grain of wheat, not anything sold to either side from anywhere in the world. A complete embargo until you both shut up and stop it.

Just like that teacher said. Shut up. Stop it, you two.

Haven't we had enough? It seems not. It seems we have to have more and more violence. Why do we need it? Perhaps you are wiser than me and you can say what is the great thing about the death of youth and children?

Perhaps we could ask the parents of the dead kids if they want it stopped. Oho, then we would get some answers!

Judy Carr may be reached at POB 6431, Tel Aviv, mx 51 063 Israel

MISCONCEPTIONS

God's fair labor law

By RABBI REUVEN BULKA

Misconception: An employer may make employees work



as hard as possible.

Backalenick

Continued from page 6
this first time around, this is a company to be watched and encouraged. Given its earnest goals — to explore Jewish life in depth and honesty, while still providing entertainment — The Jewish Theater of New

A person who employs others does not own these individuals. Human beings are not tools to be used however one desires. Human beings have dignity and must be treated accordingly.

Therefore, placing any demeaning or extraordinary demands on an employee is really a contravention of basic Judaic principle.

York deserves support. There is always room for one more good Jewish theater. We wish it well.

Irene Backalenick may be reached at 373 Greens Farms Rd., Westport, CT 06880

HEBREW CONNECTION

This feature is composed by Richard Reeder — a fluent speaker of Hebrew who spent several years in Israel. You can increase your Hebrew vocabulary and develop a familiarity with the Hebrew in services by studying these words. You aid your memory by writing the words and their meaning on paper.

By RICHARD REEDER

ראש (ROSH) is the Hebrew word for "head". Thus ראש חודש (ROSH CHO DESH) is the "head of the month" and ראש השנה (ROSH HA SHA NA) is the "head of the year" in Hebrew terminology.

A derivative word is ראשון (REE SHONE), which means "first". Therefore יום ראשון (YOM REE SHONE) is literally the "first day", the Hebrew counterpart of Sunday.

ISRAEL: AS I SEE IT

Tu Bishvat observed

By SAMSON KRUPNICK

"The buds are appearing in the land; the time of the singing of the birds has arrived and the voice of the turtle dove is heard in our land." Thus is



the coming of spring heralded in the Song of Songs.

In North America and in Europe, most people are involved in a serious battle with nature. The heavy snows, the blinding blizzards, the ice-covered streets and walks make living a torture until the welcome spring arrives two to three months later. In Israel, Tu Bishvat, the 15th day of the month of Shvat, this year Jan. 16, halachically brought in the traditional signs of spring. In the tractate Rosh Hashana, Tu Bishvat is termed "The New Year of the Tree," one of four New Years, each for separate legislation.

Tu Bishvat is the dividing line between the fruits of the past and the budding of the fruits for the new year. The designation is important for the calculation of the tithes and of proper designation in the shmitah years.

The Sages fixed this date because much of the heavier rains had already provided the needed supply for a fruitful agricultural crop, and hence the right time for tree planting was in the 30-day period between the 15th of Shvat to the 15th of Adar. Over the centuries Tu Bishvat has become a very welcome semi-holiday, symbolizing a new feeling of joy and optimism of spring in the spirit of the Song of Songs.

The Sefardim call this Festival "The Feast of the Fruits" and have composed liturgies and recitations in its observance, including a complete Haggadah of Tu Bishvat, recited at a Tu Bishvat Seder, modeled on the Pesach Seder. Other Jews worldwide observe Tu Bishvat with parties and with eating fruits, particularly those grown in Israel, if and when available.

It takes a considerable amount of imagination to observe Tu Bishvat in the cold and freezing Diaspora. Yet it is this ability to project and to attach the Galut with Israel and its holidays that have given hope and inspiration to all Jews. The 15 suggested fruits to be tasted on Tu Bishvat should include "boker" (carob), dates, figs, raisins, almonds, pomegranates, etc., if available.

In Israel as we drive through the land we see the beautiful almond trees in full blossom with multicolored flowers appearing, lending a bright color to our countryside and cities. The emphasis was of course on the planting

Weizman declared: "Tree planting is as important as aliyah and as all other pioneering accomplishments in Israel." President Rivlin stated: "Tree planting provides that vital bond between our people and our land." Mayor Olmert added: "This ceremony is another important step in maintaining Jerusalem as the united Capital of Israel."

Over 1,000 trees were planted in this ceremony, to the enthusiasm of all participants. Another Jerusalem function was in the synagogue of soldiers and Border Guards in Kishie in the Old City, with the participation of those stationed in the Old City. After

The Sages fixed this date because much of the heavier rains had already provided the needed supply for a fruitful agricultural crop, and hence the right time for tree planting was in the 30-day period between the 15th of Shvat to the 15th of Adar. Over the centuries Tu Bishvat has become a very welcome semi-holiday, symbolizing a new feeling of joy and optimism of spring in the spirit of the Song of Songs.

of trees. The Jewish National Fund provided transportation for many groups throughout Israel to plant trees. Some 500,000 took part in tree planting ceremonies on Tu Bishvat through the Jewish National Fund and with the help of numerous organizations. Over 160,000 new trees were planted on Tu Bishvat part of a program by Jewish National Fund to plant three million new trees during the current year. To augment the usual attendance of Israelis in these attractive tree planting ceremonies, were a record number of tourists, new olim, students of all ages, and soldiers.

The central ceremony was at Givat Masuah in southern Jerusalem. Participating were President Ezer Weizman, Jerusalem Mayor Ehud Olmert, Jewish National Fund President Moshe Rivlin and Jewish Agency Chairman Yehiel Leket. President

enjoying the fruit party all present planted trees in the courtyard of the police compound.

A novel ceremony was called "The Planting Train." Israel Army Radio together with Israel Railways took several hundred students and soldiers on a train ride from Tel Aviv to Jerusalem, stopping along the way to plant trees at a number of planned locations. Another novel ceremony was at the Good Fence road near Metullah in the north. Some Lebanese youngsters joined students from Metullah in planting a row of trees to be known henceforth as the "Avenue of Peace."

An impressive ceremony attended by several thousands was held upon Mount Zait in Efrat. Rabbi Shlomo Riskin, rabbi of Efrat and its moving spirit emphasized in his inspiring message: "The

Continued on page 14

POSTMARK ISRAEL

Peres book scorned

Israel's achievements in high technology are world renowned, and Silicon Valley in northern California keeps a close and respectful eye on what comes out of Israel's parallel installation in Haifa, now often known as Microchip Mountain.

Equal in terms of international standards is the literary output of Israel's writers. Authors like A. B. Yehoshua, Amos Oz, Ephraim Kishon, Aharon Appelfeld and Yehuda Amichai, among others, have had their works translated into dozens of languages and sold in tens of thousands of copies. New books in Israel are eagerly awaited by publishers from abroad as prospective bestsellers.

But every once in a while someone falters, and a Hebrew book appears which is nothing less than a "fashalah," to use an appropriate Hebrew word. Such an embarrassing volume came off the press recently, bearing the proud signature of its author — this time, Shimon Peres. So as not to rub salt in the wound, some critics prefer to ignore it. Some spare no words of withering scorn. Some treat it like a huge joke.

Title of the book is *Book Report — Letters to Authors*. It has long been obvious that Peres has sought to develop a reputation as a devotee of good literature. He likes to be seen in the company of famous authors, and goes out of his way to cultivate friendships with them, or quote them ostentatiously. The present book is an anthology of the various letters, notes and *billets doux* which Peres has sent to authors of new books over a period of many years.

"I have just read your book and have found it fascinating..." "Your new book is a masterpiece..." "I have just begun to read your new book" — but the fact that he has just begun does not prevent Peres from continuing that he finds the book stimulating. Words and phrases repeat themselves in many of these letters.

One critic tries to understand why a man of Peres' political stature should have saved all these stupid notes, and now sees fit to publish them, as if they are of literary value, or even of interest

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POST & OPINION

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SOCIAL CALENDAR

By Jean Herschaft

The two major highlights of Yeshiva University's 1994 Women's Organizations were planned and executed by its blond angel, **Dina Pinczower**. The active president and chairman of the board managed the fete during the happy but hectic weeks of planning for her elder son, Lawrence's wedding at the Casino Del Rey. In fact YUWO's 49th annual Apres Opera Gala and Buffet party at Lincoln Center was dazzlingly presented just two nights preceding the big affair. Yet, Dina was there, ravishing in a black lace gown that matched the black lace tablecloths over a red satin base that she had ordered for the tables matching the fire of "The Barber of Seville," the Rossini opera presentation. She greeted all the guests at the Grande Promenade of the State Theatre that evening.

Following closely was YUWO's toast to its "Pioneer Families" that Dina orchestrated. It was in commemoration of its 70th anniversary at what she termed a "High Tea" in



Dr. Norman Lamm (left), with members of the 70th Anniversary Committee, (l-r) Mindy Lamm, Terry Jaspán, Dinah Pinczower, Gladys Richter, Jean Lindenbaum, Vivian Mook Baer, Gabby Propp and Sue Liberman.

salute to descendants of its founding donors "who gave \$1,000 towards the construction of the first boys dormitory at Yeshiva College." It was in the year 1924, and \$1,000 then was a big sum that went a long way, she said.

The 38 descendants at the tea, held at the regal Duke-Seamans House in Manhattan, were saluted by President Dr. Norman Lamm and Dina who announced the establishment of a special women's organization fund for dormitory facilities at its Stern College for Women. Among the guests: three generations of YUWO active members: **Rose Lieberman**, her daughter **Gladys Richter**, granddaughter and daughter-in-law **Sue Lieberman**.

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JEWES BY CHOICE

What's this with Jews, trees?

By MARY HOFMANN

I suppose in some ways I'm the anti-conversionists' worst nightmare — a convert who is so active and well known in her community that, to many



non-Jews, she embodies Judaism.

Every now and again I realize that's sometimes the case in Merced — and almost certainly the case for all the kids who pass through the middle school where I teach. For many of them, Mary Hofmann is the only Jew they've ever known. For many others, I'm at least the most visible, since I'm active in the community, as well as the congregation and am the resident contributor of most things Jewish to the local newspaper.

It happened again the other day. Tu B'Shevat had just passed and one of my fellow teachers happened through my library.

"So Mary," she queried. "What's all this with Jews and trees? I mean, the two have come up so often together lately that I figure there must be something significant there, and you're the one who ought to know."

While I'm certain aware that trees and Judaism are inextricably connected, I was happy to hear it was becoming apparent to the local non-Jewish community as well. I was curious, though, to see how she'd caught the connection.

So I asked her.

"Well," she considered. "There was the article in the newspaper about your tree holiday. I know your congregation's logo is a tree made of Hebrew letters, and you are always doing things with trees in the library."

"I am?" She apparently had noticed significance in something I hadn't considered. But she was right, and I had to chuckle. Come to think of it, nearly every display, every contest, every communication involving the library

somehow addresses trees.

So I told her what I knew about Tu B'Shevat and about the significance of trees in Jewish history. I talked about the tree in the Garden of Eden, about the Torah as the tree of life, about the sages who planted trees not for themselves, but for the future, and I talked about the relationships — real and symbolic — be-

them all my life, but never really knew a Jewish person until I knew you."

What an awesome responsibility, I thought.

And one I take very seriously.

There aren't very many Jews, in the scheme of things. Not nearly as many as there should be. I can't, like Charles Barkley, simply refuse to be a

"So Mary," she queried. "What's all this with Jews and trees? I mean, the two have come up so often together lately that I figure there must be something significant there, and you're the one who ought to know." While I'm certain aware that trees and Judaism are inextricably connected, I was happy to hear it was becoming apparent to the local non-Jewish community as well. I was curious, though, to see how she'd caught the connection.

tween books and trees.

"It's good to have somebody around I can ask these things," she said. "I heard about them and read about

role model. By default, I am.

I'll try to be a good one. Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341.

400,000 children living in poverty

JERUSALEM — The statement of the National Council for Children that 400,000 Israeli young people live below the poverty line, an increase of 64.2 percent since 1990 was challenged by Absorption Minister Yair Tzaban, who quoted different figures. He brought out a re-

port by the National Insurance Institute showing a 28 percent drop from 32.6 to 23.5 percent in the number of poverty children compared to 1992.

The Council's figures listed the children as most in Jerusalem and most as new immigrants.

Rabbis reject gay benefits

JERUSALEM — The decision by the High Court of Justice providing for companies to give the same benefits to homosexual couples as to heterosexual ones was lambasted by the Chief

Rabbinical Council. "The decision provides a dangerous opening toward giving legitimization to a way of life defined in the Torah as an abomination," the council said.

Kosher venison tastes better

GOSHEN, N.Y. — Kosher observers no longer need feel deprived as Musicon Farm here is providing restaurants

with superior gourmet venison. The meat is considered tender, exceptional-tasting and lean with many nutritional benefits.

FROM THE DESK OF:

School prayer no fair

By ARLENE G. PECK

When I left my home town of Atlanta and moved, part-time to Marina del Rey, CA and part-time to Israel, I left behind a lot of memories and



family that I dearly miss. There are however, memories that I'd just as soon not repeat and I sure hate to see them recurring with yet another generation.

The new House Speaker in the next Congress, Newt Gingrich, has already stated that he plans an early vote on a constitutional amendment to permit prayers in public schools. It matters not that by doing so it is yet another nail in the coffin of students' Constitutional rights to free expression of religion. Mr. Gingrich and I not only grew up in the same state but, under the same Bible Belt mentality. Except, the final result of that upbringing was two different perspectives.

I did not thrive under the "Blue Law" life as he obviously seems to have done.

Of course, being a part of the "religious right," he never had to be concerned with being singled out during the chorus assemblies and questioned, "Why didn't Arlene Greenberg sing the Christmas songs with the rest of the choir?" I remember the anger and hostility I felt when the teachers and school administrator decided what prayers would be said. I was intimidated into praying even when I didn't want to. I was just a kid then and didn't know that I was a victim of organized prayers initiated by the school officials and in direct violation of my First Amendment rights. Nor did I have any idea that when the school sponsored religious activities it was going too far. My father had died and my mother remembered the Holocaust all too well. She was of that generation of "don't make waves or draw attention to yourself." People of my mother's era

were aware that these prayers were being paid for with public funds. Yet they did nothing about it.

I remember thinking, even as an adult, how uncaring they were, as I sat through many civic dinners and listened to some Southern minister give the invocation. Inevitably I would hear it concluded with, "In Christ our Lord." And, I would think, how rude. Are these the same "Good Christians" who sit outside abortion hospitals today and aim their guns at doctors and escorts from those same clinics? It is no wonder that they don't even see, or care about the damage that they do.

People like Gingrich fan the fires of discontent over the

ties must also allow students to meet before school or after classes to pray. They might also read the Bible or conduct discussions in religion. This, along with being able to pray quietly at their desks. Just, not to be on the classroom agenda with public money.

Also speaking of that. Almost for the very reasons stated above and the distasteful experiences that I had in the Georgia public school system, I sent my children to Hebrew day school. If the religious right feel so deprived by not sharing their views in such a repugnant and dangerous way, then let them do the same for their children. The state funded, public schools should be for all those who attend

I remember thinking, even as an adult, how uncaring they were, as I sat through many civic dinners and listened to some Southern minister give the invocation. Inevitably I would hear it concluded with, "In Christ our Lord." And, I would think, how rude. Are these the same "Good Christians" who sit outside abortion hospitals today and aim their guns at doctors and escorts from those same clinics? It is no wonder that they don't even see, or care about the damage that they do.

renewed push for prayer in the public schools. Gingrich was recently quoted as saying, "It's illegal to pray, even privately, in schools today." I would like to know where it is written that praying, private act that it is, shouldn't be done privately, or during the students' free time. Religion hasn't been destroyed as they like to claim when the First Amendment is cited. It's just such an obvious violation when students pray in a way that disrupts the class and forces others who clearly don't want to, to follow them. There was even an Equal Access act passed a decade ago to handle just such complaints. Secondary schools that have French clubs or chess clubs or similar extracurricular activi-

ties must also allow students to meet before school or after classes to pray. They might also read the Bible or conduct discussions in religion. This, along with being able to pray quietly at their desks. Just, not to be on the classroom agenda with public money.

Also, folks, if you doubt that attitude still exists you should have been sitting at my desk recently when I plugged into the E-mail on my computer. I entered a section of political forum and was appalled with the venom I found being sent across the "information highway." At one point I found a discussion as to how "It was the Jews who are keeping the real Americans

ADVICE BY EDLIN

Financial safety first

By RITA EDLIN

Q: My father died almost a year ago. My mother has been managing very well, except in money matters. My father always handled the bill paying and in-



vestments. And he invested wisely, on her behalf. She's not a wealthy woman, but she can live as comfortably as she has in the past, if she doesn't do anything foolish. I never wanted to interfere, because she's a smart woman, and says she can handle her own affairs. Also, she's very independent. "I'll ask for your advice," she says, "when I need it."

Her bank account is in her name and mine. Last week the bank called me because she had written a check for a large amount to an investment broker I never heard of. When I asked Mother about it, she said "I'm making an investment for your children's education, so don't worry." But I AM worried. I know there are lots of con artists out there making mega-bucks by exploiting older people and widows. I don't want Mother to be a victim. On the other hand, I don't want her to think I don't trust her judgment. What should I do?—S.F., Baltimore.

A: The first thing you should do is to ask the bank to hold the check until you have a chance to check the credentials of the broker. You can do that by calling a broker you trust, or you can call the Securities Exchange Commission in New York (212-748-8000) to determine if the investment company is legitimate. You would be wise to do this before the check clears.

"Conning" the elderly, newly widowed or divorced is a common technique used by swindlers to make money. It's illegal and immoral, and it's

rampant. Some experts say that Americans are swindled out of more than \$40 billion a year, by people posing as "investors." So I'm glad you wrote and I hope this column will serve to alert others.

The newly widowed are particularly vulnerable to these con artists. Their victims may be dealing with grief, loss of status, confusion about the future and lack of information about financial matters. And those con artists know that. They offer friendship, compassion and "advice." Their advice may be a scheme to make more money for the investor than conventional plans offer. They may plot graphs to show how inflation is growing faster than investment returns. This adds to the fear of those who are already fearful of facing the future alone. And it makes them more susceptible to "investment" in fraudulent schemes.

Imagine how you would feel if someone informed you that in three or five years you would not have enough income to pay the rent, let alone "invest" in your grandchild's education. Scam artists prey upon the fears and fragilities of their victims. And they know how to do it. Rarely are their victims suspicious. They are presented with documentation of the expertise of these so-called "investors" and that of their companies (easily falsified). Con artists are sympathetic, persuasive, seemingly knowledgeable and appear to be concerned about their victims' financial future.

DO check the credentials of your Mother's "investor." Hopefully, you find that he is legitimate. Then you will have to face the "I told you so" response from your mother. But that's a small price to pay in the name of safety. If not, by asking the bank to hold the check, you may have saved her from a loss. Thanks for writing.

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

from having prayers in the schools." Within a short time it degenerated into a rapid discussion of the Middle East and the poor plight of the Palestinians. Most of which the Jews and Israel are keeping

enslaved by their control of Arab land. I finally clicked off and returned them to their electronic march in hooded sheets. However, events such as that only reinforce my per-

Continued on next page

Fleishman

Continued from page 7
time. Together they constitute over two-thirds of the city's population and, in eight years' time, that proportion will have increased significantly, as today's 10-year-olds become tomorrow's voters. Until now the Arabs have, for the most part, not voted in municipal elections. They refused to vote because they did not want to give the Zionist conquest of Jerusalem legitimacy, even if the result was a right-wing mayor like Olmert.

"... Now, by entering into a coalition with ultra-Orthodox who hate the Jewish state as much as they do, they can achieve what Yasser Arafat and the imams of Gaza can only dream of doing..." ending Zionist control over the city the Palestinians claim as their capital and a city the ultra-Orthodox care about spiritually and don't give a damn about nationally as long as it is in the hands of Jews who have jumped the gun on the messiah.

"... The government of Israel has done precious little to reverse this trend. No housing has been financed for those who aren't ultra-Orthodox, no jobs have been created to prevent our own children from seeking their fortunes elsewhere. The secular education system is a shambles and the Hebrew University, once the academic apple of the Israeli eye, has long been superseded by institutions in Tel Aviv, Haifa, Rehovot and Beer-sheba. Parks and green spaces so carefully designated over the decades are being covered with concrete to make place

for ever more ultra-Orthodox housing, while roads and other developments are constantly being held up by ultra-Orthodox demands.

"... The irony is that the man who is shouting loudest against a Palestinian political presence in this city, Mayor Ehud Olmert, is, in fact, the architect of Jerusalem as the future capital of Palestine. He has sold the store to the anti-Zionist Jews who see the mayor as little more than Shabbos goy doing their bidding until he can be dispensed with. He may become expendable as early as the next election.

"... If Israel wants to retain control over its own capital it had better do something, and do it quick. Continuing to

wear blinkers and pretending there is not a problem is not a solution. It is a quick way to an inevitable conclusion that the ultra-Orthodox see very clearly and we fail to recognize."

This is pretty serious stuff and I believe it to be what is happening. Of course there is much more to Hirsh's column and the upcoming situation in the Dec. 29 issue of the *Jerusalem Report*. Especially what historical revisionists are attempting to do with Israeli history and former leaders and heroes.

I urge everyone who really wants to see and keep track of what is happening, to read it.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Krupnick

Continued from page 11
planting of these trees symbolizes our strong and firm roots in our homeland. Efrat is an integral part of Jerusalem, and must be regarded as such by Jews and Arabs alike." This

ceremony of tree planting — part of 70 such ceremonies throughout Israel — was possibly the most significant.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel.

Separate drive not acceptable

FORT LAUDERDALE, Fla. — There was more than a little hidden meaning in the outlook of the national UJA and the local Federation as it launched a campaign as part of Jewish Continuity for a special contribution to provide for trips to Israel for its young people.

UJA executive vice president Brian Lurie said "there is always a concern that running a second line will diminish the efforts of bringing the first line up," while Kenneth Bierman, executive director of the federation, rejected the contention that there was any competition between the two efforts.

Peck

Continued from prev. page
perspective. Any of you, who don't feel defensive are, I believe, terribly foolish.

A plaintiff in a recent school prayer lawsuit, Lisa Herdahl, stated the beliefs of many of us when she was quoted as saying, "It's a constitutional issue. I believe that by having prayer in school they are taking away my religious upbringing of my children." Since the suit in Mississippi, she and her children have been accused of being atheists, or devil worshippers and treated as such by her kind Christian neighbors. They would never see the issue in its right perspective that it's not whether the Herdahl's believe in G-d or not. It's about separation of church and state.

The school superintendent, Jerry Horton, was recently quoted as saying, "In the eight years that I have been associated with the school district as a superintendent

and teacher, this is the first time anyone has challenged the prayers or Bible classes held in the school." He continued, "It's primarily a homogeneous country. While people here are primarily Baptist," he said, "there also are Methodists, Presbyterians and other Christian denominations in the country. Students of those denominations all take part in the Bible classes and have not been offended by teachings," he said.

Gee, I didn't notice too much attention or Christian concern about the feelings of the Jewish citizenry of Mississippi. Of course, when I was forced to sit through those bible prayers, songs and mini classes held in the classroom so long ago in Georgia, I didn't either.

Arlene Peck may be reached at Marina Harbor Apts., 13816 Bora Bora way, No. 327A, Marina del Rey, CA 90292.

Social Calendar

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Back to the Lincoln Center gala: **Fae Bozco**, of New Rochelle, N.Y., a speech pathologist, and **Sima Ingerman**, of Riverdale, N.Y., an author and journalist, and a Jewish communal couples leader **I. Robert and Diane Wassner** of Manhattan, were all honored. (Fae's husband, **Dr. Stanley Bozco** is an alumnus of YU's Albert Einstein College of Medicine). Dina presented a \$100,000 check to the university, representing YUWO's fund raising efforts — delightful affairs that we have been privileged to share.

A special integral part of YUWO are the Future Builders, a young leadership group of professional young men and women that Dina Pinczower formed in 1986 to assist the neediest among the University's undergraduate students.

"Many are the second and third generation supporters, most single and some married" she notes with a gleam in her eyes. It gives the singles an opportunity to meet and there have been "beshart" mergers in this laudable group, we are happy to add.

A special salute to the dynamite leaders of this group. They are: **Elissa Kaplan; Efrat and David Lefkowitz; Alan Papier; Bruce Ritholz; Malki and Phil Rosen; Laura Siegel and Lisa Sorscher**. Also: **Moshe Bellow; Cindy and Michael Pinter** and **Deva Schluss**, among other.

And a hearty "Mazel Tov" to Dina Pinczower and her husband on the "Chupa" event for their first born son.

Postmark Israel

Continued from page 11

to anyone. Did he perhaps intend it as a guide to junior diplomats on how to write polite notes?

Another critic mimics the style and gives mock examples of other notes Peres might have written, which perhaps could have been published as well: "Page 46 was torn when I got the book, I didn't do it" — note in a book signed by Peres as a school boy. Or, "I put the box of tea on the shelf and washed the cups." Signed, Shimon.

The most embarrassing publication of the year.—C.A.

MYSTERY PERSON

Do you know who's who?

The Mystery Person, before winning his MBA degree from Harvard Graduate School of Business Administration, was an instructor in the Mathematics Department of Northwestern University where he had earned his chemical engineering degree.

All Mystery Persons are limited to North American Jews.

Winners of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. Once included in the contest, that same individual will not be repeated as a Mystery Person.



LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Rabbis welcome role working for continuity

Dear editor,

Your lead editorial urging greater rabbinic involvement in the Jewish Continuity deliberations of CJF is a message welcomed by the American rabbinate. Clearly, mega fundraising tasks such as those required for Operation Exodus or assisting Israel during any of its military crises, primarily required the organizational expertise of Federated Agencies. When it comes to Jewish Continuity, however, the fundraising and community relations agencies should acknowledge that the religious movements of American Jewish life are the undeniable primary address.

In this regard, you correctly praise Rabbi Sheldon Zimmerman for his role at the GA in the Continuity discussions. I would also add the names of two prominent Conservative rabbis — Harold Schulweis and David Wolpe — whose messages were enthusiastically received by the assembled delegates.

As President of the Rabbinical Assembly, my administration is focusing upon Jewish Continuity issues. In particular, I have written 12 booklets dealing with separate aspects of this challenge — *Intermarriage: Grounds for Concern*; *Interdating: A Parent's Guide*; *Are You Considering Conversion Into Judaism?*; *Dual-Faith Parenting: Second Thoughts about a Popular Trend*; *Why Be Jewish? Why's the Gain?*; and 7 others (dealing with parenting, grandparenting, the Jewish identity of the intermarried Jew, etc.). Indeed, these separate booklets are being combined into two forthcoming books — *It All Begins With A Date: Jewish Concerns About Intermarriage* and *Preserving Jewishness in Your Family: After Intermarriage Occurs* (to be published by Jason Aronson). I am traveling extensively in order to spread awareness of the availability of this pertinent material.

In this effort, I am honored to be working in tandem with Rabbi Ismar Schorsch (JTS) and Rabbi Jerome Epstein (United Synagogue), rabbinic officials of Conservative Judaism who for several years have been taking a leadership

role in the Jewish continuity deliberations.

Over the next several months, the Conservative rabbinate will also be intensifying our local programs of Keruv (Outreach to the Intermarried), stimulated by grants via the JTS/RA "Gateways" initiative, and will be providing an ever more "user friendly" range of Introduction to Judaism, Jewish Literacy and Hebrew Literacy programs for prospective Jews by Choice, unaffiliated Jews, Russian Jewish immigrants, etc. And, we will be advocating the mitzvah of endogamy (marriage within the faith) through workshops for teens, young adults and parents and by developing more ambitious programmatic concepts to serve Jewish singles.

While we share your opinion that CJF should accord a much greater role to the rabbinate in these discussions and would welcome that opportunity at next year's GA — please be assured that we are not inactive in the interim, simply waiting for invitations to be tendered. Instead, we are actively responding to the challenge at hand.

Rabbi Alan Silverstein, Ph.D.
Congregation Agudath Israel
20 Academy Rd.
Caldwell, NJ 07006

Bokser credited with parable

Dear editor,

In "Quotation of the Week," in the Nov. 9 issue, Rabbi Jerome P. David told a parable of a rose. Its essence was: "Roses are like people; they live in deeds, not in time."

It should be noted that this beautiful vignette was originally written by the late Rabbi Ben Zion Bokser and was published in an inspirational collection entitled *The Gifts of Life and Love* by the Hebrew Publishing Co. in 1958 and again in 1975. The title of the piece was "The Rose Talked Back." Rabbi Bokser, who had been the spiritual leader of the Forest Hills Jewish Center for over 30 years, left a precious legacy in this book and in his other writings. I was privi-

leged to have been his student for too short a time.

Rabbi Sanford D. Shanblatt
Temple Israel
837 Humphrey Street
Swampscott, MA 01907

Islamic wave seen ebbing

Dear editor,

Once I made a prediction: "Now that the statue of Lenin has fallen, the Arab world will reconsider its opposition to the fact of Israel's existence. It too will eventually shake hands." My forecast was published in *The Jerusalem Post* on Feb. 26, 1992, but I hesitate to guess what its fulfillment will mean for Israel. All Israelis and all Zionists, no matter what their policies, are caught between two fears, facing a choice between two dangers.

Now I will make another prediction: Islamic fanaticism will weaken. The Palestinian cause was a central element to terrorists. Israel is a small country, but it was viewed by fanatics as the most powerful evil in the world. The Palestinians were seen as the most persecuted of victims. A de facto Marxist-Islamic alliance existed, united by hatred of Israel and fear of the West, with its wealth, its freedom and its temptations. Today Marxism has been defeated, and the citadel of Islamic orthodoxy, Saudi Arabia, has spoken of ending its secondary boycott against Israel.

There is no such thing as liberal or reformed Islam; nevertheless, obscurantism is an unfamiliar role for Muslims. For many centuries, Islam was more flexible and tolerant than Christianity. It was the Palestinian issue that introduced a new rigidity into Islam.

The PLO became the embodiment of this issue, and therefore of its rigidity. In the short run, the PLO benefited from its identification with the Palestinian cause.

The Gulf War led to Kuwait's expulsion of the Palestinians. The Palestinians — and the world — had ignored previous attacks against Palestinian Arabs, Jordan's Black September, for example, because of the overriding demands of Arab unity. But there was no Arab unity after the Gulf War.

The PLO has no one to turn to except the Israelis. If it can

deliver peace — a very big if indeed — it can survive. But the PLO can never again be the force for terrorism it once was. That role has been usurped by Hamas.

A flexible Islam may bend; a rigid one must break. The very fact — shameful in itself! — that the PLO has 100 embassies around the world, will work against terrorism and rejectionism.

Hamas, the new embodiment of rigidity, has no international authority, no history of being respected in Sri Lanka or China or New York's Greenwich Village. Its power is merely local; it cannot galvanize the world.

The world is smaller than

Together

Continued from page 9
and management issues to the realm of leadership and vision. It means forming coalitions with other Jewish communal institutions and federations because we cannot do this by ourselves. We must find new ways of working together. We welcome and look forward to new partnerships — joint cooperative efforts — communal support. We are striving for a mutuality, a mutuality born out of respect for, concern for and support for each other. Each of us has a role in the transformation of our community and world.

A very important cautionary note! As the federations move into the programmatic areas of Jewish continuity which is, after all, the very *raison d'être* of the synagogue, the need to work with the synagogue and through the synagogue in a manner that can strengthen the synagogue is imperative. Conversely, the need to avoid duplicating the efforts of the synagogue or creating new mechanisms to do the synagogue's distinctive work — thereby competing with and undermining the synagogue — is equally imperative.

The world awaits. Our people await. God awaits. We are partners, all of us, in this extraordinary journey, from creation to redemption, from what was to what can yet be, from our people's birth to that moment when we shall become in truth a community of priests, a holy people. We are God's workers on the journey toward the end of time itself. We are the sanctifiers-in-process, where we and our lives can make the

we think. If the Palestinian issue cannot unite the world, it will lose its power over Islam as well. Hamas is strong enough to kill and destroy, but it will never earn the respect and love that the PLO had in its terrorist days.

Extremists still threaten Egypt, Algeria, Saudi Arabia and the PLO — to say nothing of Israel. Fanatics are strong enough to be feared in the Islamic world and elsewhere, but they are too weak to be loved. Their monopoly has been broken.

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ultimate difference in the journey to the fulfillment of God's promise.

In a wilderness thousands of years ago Moses, Miriam and Aaron were confronted by anger and frustration among our people. Some said "Why did you take us out of Egypt?" and wanted to go back. Some said, "We shall die in the wilderness," and they did. Some complained about the lack of food and water. Some said to Moses "Who gave you the right to try to change us with commandments, expectations and requirements — we are holy already" and that group vanished into the earth. Some just "schreid gevalt" — screamed aloud and wept. Moses, Miriam and Aaron must have been overwhelmed by these same fears and concerns.

Life in the wilderness was difficult, challenging and frustrating. But in that wilderness long ago Moses ascended to a mountaintop and Sinai became more than a mountain, it became a hope and a dream. In that moment Torah and our people were born — and we became a covenant community forever.

We, too, live in a wilderness — the frustration and challenges, the disappointments and failures are many. Will our response be that of management or of true leadership? We need to move from management to leadership and from insulation and isolation to creative partnership. Together, we can climb Sinai again and a renewed Torah and a renewal of our people can become a reality.

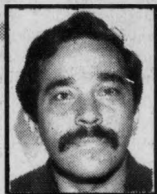
Rabbi Zimmerman is president of the Central Conference of American Rabbis.

SPORTS SCENE

Jewish champions

By SHEL WALLMAN

The *New York Times* has run its annual chronicle of sports champions for 1994. Those known to be Jews include: Nick Bravin of Sunnydale,



CA, the U.S. men's foil (fencing) champion; **John Friedberg** of New York City, the U.S. men's saber champion; **Emilee Klein** (P) of Studio City, CA, the NCAA's woman golf champion prior to turning professional; **Damon Kieve** of San Francisco, the U.S. men's heavyweight judo champion; **Scott Freedman** of Culver City, CA, the U.S. men's singles paddle tennis champion; and **Sol Hauptman** of Los Angeles and Scott Freedman, the U.S. men's doubles paddle tennis champion.

Other titlists include **Stuart Hayim** of Great Neck, NY, the World offshore, superboat champion and the World powerboat champion; **Michael Bronfeld** of Monterey, CA, the U.S. men's open and amateur racquetball champion; **Robin Levine** of Sacramento, CA, the U.S. women's open and amateur racquetball champion; **Sherman Greenfield** of Winnipeg, Manitoba, the men's World amateur racquetball champion; **Tamara Levinson** of Rockville, MD, the U.S. all-around rhythmic gymnast champion; **Siselle Shepatin** of San Francisco, the 59K U.S. women's weightlifting champion; **Andy Seras** of Kiskayuna, NY, the 149.5 lb U.S. Greco-Roman wrestling champion; **David Hirsch** of Nyack, NY, the 126 lb. NCAA wrestling champion from Cornell; and **Alan Fried** of Cleveland Heights, OH, the 142 lb NCAA wrestling champion at Oklahoma State.

Arizona grad **Josh Miller**, punter for the Baltimore CFL'ers, has been named to the Canadian Football League's all-star, 1st-team.

Some award winners who failed to make our recent All-

America Football Team included: (Sr) **David Weinstein** — Cornell-6:3, 260 DG from Great Neck, NY, was named All-Ivy, honorable mention; (Sr) **Steve Cohen** — Dickinson-5:11, 230 OG from Amherst, NH, was named a CoSIDA Div. III All-America, 3rd-team; (Jr) **Jon Rubin** — Dickinson-5:11, 200 FB from Lafayette Hills, PA, was named All-Centennial, 2nd-team; (Jr) **Eric Minkwitz** — Williams-6:1, 230 TE from Walpole, MA, was named an ECAC Division III, New England, All-Star; and (Soph) **David Saraf** — El Camino College-5:10, 165 WR from Beverly Hills, CA, was named to the JUCO Grad-Wire Scholar-Athlete All-America team with a 3.80 GPA in Business.

SPORTS SHORTS:

Women Bowling Congress Hall of Fame member **Paula Sperber Carter** has been selected to compete in the Hall of Fame Tournament March 15-16 in Reno, NV.

Jonathan Kaye of Phoenix, AZ, was omitted when we ran our recent list of qualifiers for the 1995 PGA tour.

Sharon Rzakdowsky of Gulliver Prep and sisters **Lauren** and **Katherine Wald** of Ranson-Everglades School were named to the *Miami Herald's* All-Dade County swimming, 1st-team.

Gordy Sheer, the 1994 Olympian, and his partner, **Chris Thorpe**, were edged by an Italian team in the World Cup luge in Winterberg, Germany.

Figure skater **Michael Shmerkin** of Israel, finished #2 in the Skate Canada International event at Red Deer, Alberta. The press reported that Michael played to the crowd with clowning antics but still pulled off five triples

and an axel.

Julia Feldman, a senior at Taft H.S., has won the girls' Los Angeles high school tennis championship.

Farewell to **Harold Zimman** of Marblehead, MA, who served on the U.S. Olympic Committee for four decades and whose company published *Olympian*, the committee's official magazine. He was also instrumental in the creation of tennis centers for urban youngsters in Israel and the US Committee, Sports for Israel. Harold captained the 1937 Tufts U. football team.

Kenny Bernstein finished a mediocre 6th in NHRA Top Fuel standings, but he blistered the Pomona (CA) Strip for drag racing's all-time fastest quarter-mile speed to win the season finale.

After blanking Azerbaijan 2-0, Israel moved into a virtual tie for first-place with Romania in Group 1 of soccer's Euro '96.

Tod Hershkovitz, a junior at the U. of Maryland from St. Paul, MN, was named to the All-ACC soccer team despite missing a number of games with an injury. **Eric Rosenbloom**, a soph at Lafayette from suburban Philadelphia, was named All-Patriot League.

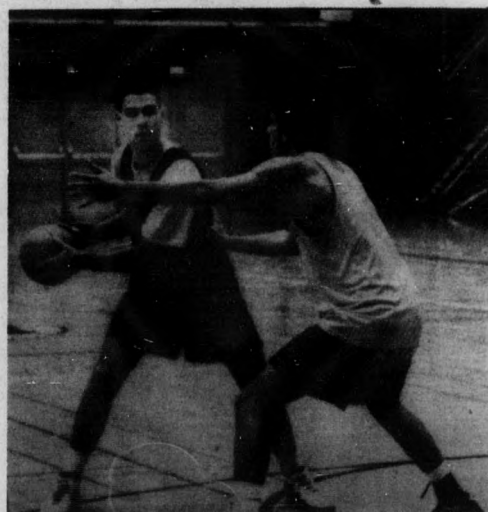
Led by their American captain, **Stuart Krohn** of Durham, NC, Hong Kong set a new rugby World Cup qualifying tournament point record with a 164-13 swamping of Singapore. Stuart was a member of the U.S. 1993 World Maccabiah rugby team.

Help write the Sports Scene. Send items of interest to SHEL WALLMAN at 70 West 95 Street, #27G, New York, NY 10025.

President's folks Righteous Gentiles

JERUSALEM — The newest Righteous Gentiles to be honored by Yad Vashem will be the parents of the president of Lithuania, Cladas and Ursula Slezevicius who saved the lives of five Jews by hiding them in their home for three months during 1942, and providing them with kosher food. When villagers threatened

to burn down the house, the Jews fled to the forests but would return from time to time for a meal or a night's rest. Four of the five, Rachel Katzav and Shalom Katz, who live in Israel, and Chana and Feige Katz, who reside in Lithuania, provided Yad Vashem with the information.



— Jewish Bulletin photo

Dror Grad, left, looking to pass the ball, in a recent College of Marin scrimmage.

Eight Israel cage stars on U.S. college squads

SAN FRANCISCO — There are eight Israelis, seven men and one woman, playing basketball on U.S. college teams, two in Connecticut, one each in New York and in Florida and one in Indiana, plus three others.

This was related to the Northern California Jewish Bulletin by Dror Grad, who is playing for his second and final year with the College of Marin, a junior college team in Marin County.

Grad explained why the Israelis have found spots on top American college teams. Most of them, he said, are hoping to improve their game and subsequently their ranking and salaries when they perform in the Israel professional basketball league.

Grad already has experience in the league, earning \$15,000 a year and now believes that when he gets back to Israel his skills will warrant a \$40,000 annual paycheck. Since there is no college basketball in Israel, those with the requisite ability must try out for one of the country's 56 professional teams after graduation from high school.

At 6 feet 6 inches and 205 pounds, he showed immense improvement this year over last when he averaged only 7 or 8 points a game as against 18 this year.

He played with the Maccabee Ramat Gan after high school graduation and while serving in the army. He was able to compete because the army plans ahead for potential athletes. During his three years in the army he was stationed at an army base near Tel Aviv, thus permitting him to continue playing pro ball.

Krickstein could win in Australia

MELBOURNE, Australia — Neither Anna Smashnova of Israel or Aaron Krickstein of the U.S. won the Australian Open, but both played their best tennis in months as they made it to

the third and fourth rounds. As of Monday, Smashnova was retired, but Krickstein rallied to beat two-time champion Stefan Edberg in the fourth round.

A jackpot winner and his winnings

JERUSALEM — What the winner of the \$6M lotto jackpot, will do with his money should be his own decision, and he told the press that he might take a trip around the world. As it turns out, he

lives on a kibbutz, where all earnings are shared and one of its officials had another idea. He said that the winner would have to turn over the money to the kibbutz.